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seletters and communications should be addressed WHETE FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE. E CHRISTIAN SPIRITUALIST, No. 558 Broadway, New

DR. BELL ON SPIRITUALISM.

We extract from the July number of The Amerrad of Inamity a brief abstract of Dr. paper read at the meeting of Insane Hospital ntendents in this city, for which much inv. private and public, has been made. It will called the "Spiritual Phenomena," supplemen-Association at Washington, of which no rewas then two immature, and so much connected i public mind with the ridiculous, as to make i lient that it should be more than announced ally as among the topics discussed by the ation. As it is understood that these papers in domestic experiences—it is thought best to at a brief summary of the leading facts and dusions .- Boston Courier.

Dr. Bell commenced by expressing his surprise persons whose lives were spent in investigating the resprecal influences of mind and body, scarcely a ince member had given a moment's attention to a tild directly in his path, which, whether regarded startely an epidemic mental delusion, or as a new psychological science, was producing such momenhas affects upon the world. It was now said to number over two millions of believers, had an extended literature, a talented periodical press in many minds of soberness and power. He was well there were many who would be ready to ask, when they saw hospital directors seriously discussing the Spiritual phenomena, Quis custodiet ipsos custodes?

But if there was any class of men who had duties said to have been produced by it. It was important, whether true or false or mixed that its precise depth, length and nature should be studied out. As

Ir. Bell remarked that on his return home from our meeting at Washington, he had a peculiar wish to verify his previous observations on what are technically known as the physical manifestations of this new science. He could not pretend to doubt his repeated personal observations, addressed to his sight, hearing and touch, and separated, as he befraud. Yet the offer, by Professor Henry, of a the obvious incredulity of many of the "brethren,"

had induced the desire again to see some full and

une privocal experiments in table-moving. An opportunity was not long wanting. coasion of the visit of a well-known gentleman, but connected with the insane, and who never had sociatiy of these phenomena at the Asylum, Dr. Bell invited him to go to a family where a medium of conderable power was visiting. The family was one of the most respectable of the vicinity, the head of it being a gentleman intrusted with millions of dollars of other people's money, as the financial manager of a large banking institution. He and his wife had for some years been perfectly convinced of the Spiritual character of these manifestations. The medium was a young lady of eighteen or twenty, of very slight figure, weighing eighty or radium while on a visit to these distant relatives. A family, from character and position more entirely beyond the suspicion of even winking at anything like fraud or irregularity, does not exist in the world. They were so fortunate as to find the medium at home, and the circle was made of the five here to mentioned. The ordinary manifestations journey, when it was held! of raps, beating of musical tunes and responses to mental and spoken questions, were very completely tresented, as well as the movements of the table that things appeared very favorable to a full exhibiton of what he wished to see, as evinced by the very facile movements of the table under contact, Dr. Boll proposed trying the grand experimentum coses of the physical manifestations—the movement of the table without any human contact, direet or indirect. He was permitted to arrange things to suit himself, and began by opening the

fingers of both hands. The persons stood on the sides of the table, three inches. As Dr. Bell is some six feet two inches in height, he averred that he had no difficulty in see- evil or trifling Spirits interfered at their end of the mediums by the exercise of this power.

table more widely and inserting two movable table

leaves, which increased the length from about six

to perhaps nine or ten feet. This he felt also gave

him an opportunity to see and upset all wires and

mechanism concealed, or at least to answer posit-

ively as to their non-existence. The table was a

legs—the whole of such a weight that when the

height of a foot and a half.

gliding on a foot or two at once. It seemed as if nied that there had been any interruption or interts motion would have been continuous, if the hands above it had followed along pari passu.

On reaching the folding doors dividing off the other parlor, and went its whole length until it perfectly wild and blundering errors, the responses allow its free course.

offseted that Dr. Bell read a paper on what it stuck. The table hove, creaked and struggled, briefly this: that what the questioner knows, the Spi ness of any participation in what is going on bebut all in vain; it could not surmount the obstacle. rit know; what the questioner does not know, the fore them. Nor could be see, in the temperaments They considered that the whole subject the fore legs were lifted over the bar, they-i. e., the matter at all-no connection with another state intelligence, from Judge Edmonds down to the the Spirits-thought they could push the others of existence; but that it bears certain strong ana- most moderate intellectual development. over. This was done, and the motion kept on logies to some of the experiences of chairvoyauce, Once or twice Dr. Bell requested all to withdraw a in that mysterious science of animal magnetism, as little further from the table, "to see how far the it has been protruding and receding for the last the published—their basis being much in influence would extend." It was found that when hundred years. Dr. Bell thought there was some any more than why the magnetic needle should inin her commenced by expressing his surprise giving the idea that, if broken off, a certain reaccu- evolved. He made some observations upon the rious branches into which these phenomena had many forms, and had certainly taken fast hold on chairs would come right for their late occupants. the grade of the human productions of the same found in the class of hysterico-nervous excitements nothing more was asked at this session.

some five or six times in which he had seen the mundane production. Dr. Bell alluded to a treatise table move without human contact, and all under which had been put into his hands by an earnest to be connected with the duality of the brain. It ceives his essential nourishment from Spiritual is this direction, it was those of our speciality. Our circumstances apparently as free from suspicion as Spiritualist, purporting to be the work of Thomas is undoubted that that organ is like the car and sources; being a Spirit, Spirits are his kindred, less and uncertain as the clouds that float between this just related. He also stated that the Rev. Mr. Paine, the author of "The Age of Reason," &c., eye, each of which is one of two symmetrical du- with whom, as Providence permits, he delights to our eyes and heaven. P., a clergyman of extraordinary sagacious percep- which was thought would carry conviction to any- plicates. When both act concurrently, but one associate; but as nothing finite can satisfy the tions, and mechanical skill, took this same medium body, as it purported to be a full explanation of the class of effects is produced. When the ear and cravings of his inmost nature, he learns finally to to his own house, without previous thought, where formation and changes of this earth by one who, eye becomes dislocated from its fellow, double vi- regard the vast societies of the blest, yea, even is well-known, mystery always loses its terrific she never before had been, and where his own from his situs, must know all about it. The truth sion and disturbed audition result. One eye may galaxies of angels, but as mediatorial agents for the character when boldly met and opened to the light table, in the presence of his own family alone, went was that the work was the production of some be habitually passive, as seems to be one perfect descent of that divine and holy Spirit which the through the fullest locomotion without human mind, celestial of mundane, ignorant of the very optic of the cross-eyed, and the attention is not Father alone giveth, and which shall be in him a fied by influx from more interior spheres, thrills to touch. Dr. Bell mentioned, that, in his last expe- first rudiments of chemical philosophy, in which called to the images which it presents, although well of water springing up unto everlasting life! riment—that just narrated—the entire space moved the most ridiculous blunders were made on every these images may be all distinctly pictured on the through was over fifty feet.

large sum to any person who would make one of known only to them and him, had been truly anrect replies, forbidding of course completely on any Yet whoever reads the very elegant and powerful part of the medium.

sidence respectively, amid the culture and refined eral idea of their character. Dr. Bell had frequently remarked to his "Spiritual" friends, that if any medium could reproduce the essential particulars of a final interview which had occurred between himself and a deceased brother, in 1826, he should be almost compelled to admit that it came from his Spirit, because he was sure that he (Dr. Bell) dern history could furnish an example of a more own thoughts or manner of speech, as to make it never had communicated it to any living being. Hence, as it had never been known to but two persons, and was of so pecular well marked a charninety pounds, and had discovered herself to be a acter, as not to be capable of being confounded by generalties, he should hardly be able otherwise to pects, as well as some portion of a well-deserved explain it. A few weeks afterward, what purported to be the Spirit of that brother narrated the es the martyrs were not over, although the days of where his position was at the bottom of a long sential particulars of the interview, the place where, the faggot, the cross and the stake might be. When table, at the head of which the "medium" sat, and down to the well-recollected fact that he was adjust. Judge Edmonds promptly and decidedly told a po- on each side of her were some other persons. ing the stirrips of his horse, preparatory to a distant

Pretty early, however, in his investigations, Dr. Bell began to find that, however correct his Spirtual conferees were in most of their responses, the major the mere contact of fingers' ends. Finding moment a question was put involving a response the truth of which was unknown to him, uniform failure occurred. Sometimes, where he believed at the time that his questions were truly answered, subsequent information had shown him that he had been mistaken. He had answers which he believed to be true, when the facts were decidedly other-

Pursuing this train of inquiry, he found the 'Spirits," while averring that they could see him distinctly, "face to face," never could read the signature taken from an old file, and unfolded without his having seen the writing. Yet as soon as he had have thrown light upon the mysteries, but who was at a loss to know out of whose brain, except cast his eye upon the signature, without allowing would or could not, to those who gave some expla- his own, the quick repartee could originate. He anyone else to see it, it was promptly and correctly solid structure of black walnut, with six carved reproduced by the alphabetical rappings. And vious forms of religious faith. He hoped that the again, when he had made a previous arrangement members of this Association, who were as much castors were all in the right line for motion he could with his family that they should do certain things required to examine this topic as any order of men just start it by the full grasp of the thumb and every quarter of an hour at home, he, of course, except, perhaps, the clergy, would not be afraid of not knowing what-while he was to ask the "Spirit" what was done at the instant, uniform failure ridicule or of degrading their dignity. and two, and back from its edge about eighteen occurred. He proved, too, that the theory of the

ference.

two parlors, and which were open, it rose over an been designedly intermixed with those which were iron rod on which the door trucks traversed, and known. The result uniformly was that the known which projected half or three-quarters of an inch responses, however curious and far remote, were above the level of the carpet. It then entered the correctly reproduced; the unknown were a set of came near the pier glass at its end-a centre-table often being obviously formed out of the phrasehaving been pushed aside by one of the party to ology of the question, as a stuck school-boy guesses out a reply!

reached, the movement ceased, and a delay of three | come, not only from the questioner, but if in the Dr. Bell was understood to say that this made the judgment of unprejudiced minds, as of super-yet the intellectual process goes on. A brief abstract of one of these will give a gen- their nearly one aud more than two centuries' re- exist.

> Dr. Bell paid a glowing tribute to the character of Judge Edmonds. He did not believe that mohe believes to be the altar of truth than that gen- own habitual brain—that is, that part of your brain tleman had evinced. He had not hesitated to sacrifice the loftiest political and professional pros- individuality. litical committee, which waited upon him to an- had paper and pencils in hand to minute down the army of martyrs as any church has canonized!

equaled their unpretending amanuenses still in "the

given up as being connected with these facts, it delays, in drawing with his pencil a grotesque was a topic, whether regarded as a physical novel- figure of an imaginary animal—a sort of griffin ty, or even as a delusion, cutting deeply into the with horns, tusks, &c. After one of the replies of very religious natures of our people, which was the "Spirits" that they "don't know," the doctor worth our fullest examination. There were great, rather pettishly lifted his pencil from the paper and treated fairly and respectfully, as they should have response was at once rapped out, "It is hard nambeen. The effect was that the community, knowing that here were facts, if human senses could be trusted at all, went away from those who should beside himself could know what was drawn, he nation, even if it was one which uprooted all pre-

Dr. Gray inquired if there were any perceptible 'Spiritualists" to meet such difficulties, viz.: that effects produced upon the feelings or health of the but it was, the rap being made at T.

ing between the table and the persons of all present. telegraph—was not tenable. For the responses him to suppose that there were no palpable influ-inverted reverse handwriting, of which he had given eminently and wonderfully accurate, and the "Spi- ences from this cause. One of the most intelligent an account last year. At a request, the table commenced its motion, rits" not only declared that they saw with perfect and successful of these in public practice, Mrs. with moderate speed, occasionally halting, and then clearness what was going on at his house, but de- Hayden, now in England, assured him that she was conscious of no ill effects or feelings beyond the tedium of prolonged, monotonous sessions with word of the last sentence, and run back rapidly to Dr. Bell also gave examples where test questions her crowd of visitors, whose wonderful recognition involving replies unknown to the interrogator had of deceased aunts, parents and friends, although was not uncommon, although he had not again met very surprising to them, were "thrice told tales" o her.

ing in the mind of the questioner.

Dr. Bell thought such was not the case. The mediums all concur (and many of those in private life, at least, are of the highest worth-and, in-At request, for they during this time spoke as if The result of the inquiries of Dr. Bell and his deed, he believed that many of those who gratified to actual beings, the motion was reversed, and it friends—for several gentlemen of eminently fitting those interested by paid sessions to be no less returned until it again reached the iron rod. Here talents pursued the investigation with him-was worthy,) in declaring that they have no conscious-The medium was then "impressed by the Spirits" Spirits are entirely ignorant of. In other words, or other indications of the mediums, anything in led ever been made, by request of several to write, and seizing a pencil, hastily wrote that if that there are really no superhuman agencies in common. They run through a wide expansion of

Dr. Cutler inquired how Dr. Bell supposed the raps to be made.

The doctor admitted his inability to suggest how, ever a much greater distance, say two feet, was reason to believe that the matter reproduced may sist upon turning toward the north instead of S. S. E. Dr. Bell remarked that there were a great numor four minutes occurred before it recommenced, mind of any one at the circle, that it might be ber of very curious facts connected with the vamulation of force was needful to put it in motion evidences of Spirit existence, drawn from the cha- run off, which he had not time to enter into the again. The table reached the upper end of the racter of the matter communicated by the mediums consideration of. He considered them all as of less parlor, from which it had started, but was left in a state of impression, when, as is believed, Spi- intense interest than the great question of the verisome four feet from the median line of the room. rits express themselves through the human agent. table existence of the "Spirits." The trance speak-Dr. Bell expressed the thanks of the company for Of course, the quality of such composition is more ing, the impressions of a visual panoramic order, and the home of love is heaven. Man stands methe very complete exhibition with which they had or less a question of taste. Much of it is elevated, the composition of all sorts of prose and poetry, been favored, but remarked that the obligation indicating high intellectual and moral capacities in the curious "Spirit-drawings," and still other mawould be enhanced if the "Spirits" would move the mind to which it owes its origin. Much more nifestations; of some of them it is very difficult to the table about four feet at right angles, so that the is absurd, puerile and disgusting, infinitely below make an explanation; others may hereafter be extraordinary value or novelty as to stamp it in fancies as to lose consciousness of external things; morning fragrance.

Still other phenomena may perhaps be proved page in matters which are as demonstrable as mar retina, and may, by some association or diseased Dr. Bell then passed to the topic of responses to thematics, and where, of course, the answer cannot action, be subsequently reproduced. The analogy own. The trees in their vernal freshness and wav- invisible world. Thus even dead, unorganized mental and verbal questions, and gave several nar- be made that the revelation was too high for com- of the brain to these facts is shown in the pheno- ing in the summer winds, are fair and lovely to the ratives of long conversations with what purported mon readers. Nor does Dr. Bell believe, from his mena of dreaming, when we do and say and think to be the Spirits of persons dead for twenty to forty observations, that the waters from his fountain things which are utterly foreign to our habitual dens the free heart in youth or age. But the see-Resed, from any possibility of error or collusive years, in which every question he could devise re- ever reach a higher level than their source. The feelings and views, as much as one mind could ing eye discerns more than the attractions of form lating to their domestic history and to events in it, most elevated specimen of the Spiritual literature vary from another. Or, again, it is illustrated in and hue. The quick ear hears other songs than would no doubt be found in the communications not unfrequent examples of periodical mania, where those that gush from the feathered warblers there. Leading move in the Smithsonian Institution, and swered. Some of the subjects put mentally—i. e., from Swedenborg and Lord Bacon, in Judge Ed- for a period of weeks, or months, or years, the The deep heart feels that nature, all beautiful and without speaking or writing, had half a dozen cor- monds' and Dr. Dexter's first and second volumes. patient lives in a certain state of moral, intellectual glorious as she is, is but the apparel and outer and effective existence, perfectly unlike the other garment of a more ethereal and perfect grace; that doctrine of chances, the contingency of accident or preliminary treatises of these gentlemen, which remnant of his life. Were a new guide or governor she only symbolizes the unfolded perfections which On the coincidence, as such mental questions, per se, nega- Dr. Bell thought would compare favorably with any known to enter the sensorium and assume the God has garnered in every human Spirit; a magnitive the explanation of previous knowledge on the writings of the kind ever published, would not be reins, a more completely distinct set of results ficent picture-poem, of which God is the Author able to feel that Swedenborg and Lord Bacon, after could not be expected. In inebriety the same facts and man alone the hero; a floral queen attired in

> senses of the superior spheres, had more than organ, and afterward reproduced in disease, are highest crown. common in the books.

Dr. Bell admitted that many of the responses made by the purporting "Spirits" of your friends are so odd and unnatural, as compared with your

He related an incident illustrative of his meansocial influence, to his convictions. The days of ing. He was once attending a session, or circle, nounce that he must abandon his high judicial responses, &c. Owing to some "want or haroffice or suppress his book, that he would be bought mony," or other cause, the "Spirits" failed in corat no such price, he stood as noble as one of the rect replies, and a good deal of confusion and repitition occurred. Often their reply through the Dr. Bell concluded by the expression of his full alphabet, was, "we don't know," "we can't tell," convictions that, while the faith in Spirits must be &c. Dr. Bell was amusing himself, under these novel, interesting facts here. They had not been said, "Well, do you know what this is?" The ing that beast!" As he was in a position where no eye could overlook him, and where no person certainly had no consciousness of it.

Dr. Bell also mentioned other cases where the idea in the questioner's mind was reproduced, but in different phraseology from that he held. A "Spirit," for example, was asked where she had looking it in the face from any apprehensions of been buried. The true answer was St. Agustine. The letter S. was first rapped; he waited at A. having no idea that the contraction would be used

Dr. Nichols inquired whether Dr. Bell had any

Dr. Bell replied that he understood that that phenomenon of handwriting, where the pencil began at the last part of the last letter of the last the beginning, being also upside down to the writer, with it. In one instance in his experience lately the medium wrote in a reversed manner, so that Dr. Cutler wished to know of Dr. Bell supposed the writing could be read in a mirror, or by being that the medium was conscious of what was pass- held up to the light, back to the reader-an obviously very easy thing as compared with that just described.

Dr. Bell had seen many of the "Spirit draw ngs," which seemed like incongruous grotesque specimens of Chinese art-flowers, fruit and leaves being aggregated against all the precedents of nature or laws of botanic Philosophy. They were only remarkable from being the production of persons unskilled in the use of the pencil, as was declared to be the case. Dr. Bell concluded by remarking that he regarded the question, whether Spirits of the dead had anything to do with these phenomena, to be so much more important, in a practical point of view, than any other minor facts connected with them, that he had pretermitted nuch of his attention to these curious incidents, in order to direct his investigations more to the other point, the result of which he had endeavored to vous system, connecting man with the Spirit-

For the Christian Spiritualist. IT IS THE SPIRIT THAT QUICKENETH.

Life, manifest in the external, is the effluence of Spirit. Thought has its birth in the Spirit-world, diatorially between two worlds; the doors of his Spirit open inwardly to the Spiritual, outwardly to the natural world. In meditation and sleep he withdraws from the outward, and drinks from hidden fountains, as a rose, folding its petals, imbibes This was immediately done, and the performance persons from whom it professedly comes. Yet the in which the individual, without any intention to through all its secret pores the evening dews. In many manus or somethess and power. He was wen was deemed so perfectly full and satisfactory that Spiritual revelation has given us nothing of such deceive, is so wrapped up in an eternal flow of action he diffuses the life received, as the flower its tems of philosophy, so called; views of life and the

Man, therefore, being essentially a Spirit, re-

111. So outward nature is clad in beauty not her eye; the meadow studded with golden gems, gladmore than royal splendor, yet the foot of man, The phenomena of impressions made upon an man redeemed and glorified as he shall be, is her

The lover-we speak of that self-sacrificing affection that hallows and blesses, not of passion that pollutes and destroys-the lover gazes upon a beauty which no cold eye may see. The outward effects of this Spiritual quickening, this orderly noble, chivalrous, self-sacrificing devotion to what difficult to believe that they ever came from your form, lovely and beloved, is only as the transparent descent of influx from interior sources. Not only lens through which the Spirit's more awful and is the organization vivified and energized, the Spiwhich you recognize as responsible to your own holy beauty gleams starlike and serene. Nor is it ritual senses are opened and brought into rapport the exteriors of the mind, which, with the external with the realm of invisible realities. The veil of form, is inherited from parents, and which alone the covering cast upon the face of all nations is most perceives; he approaches the inner shrine of slowly withdrawn. The inner eye looks out through that archetypal image which God gave to be a its finer lenses; at first, for a moment only, as the finite likeness of himself. It is not strange that he frail form can bear. Silver-gleaming points staris filled with a certain awe and trembling. He like, or, perhaps, golden and purple hues, like prestands on hallowed ground, where the Infinite is cious stones, attract the attention. Soon, on closmanifest. The Holy of holies is in the human soul, of which that in the ancient was but a symbel and type. In the inmost of his love, therefore, he loves that Divine Image, distinct from all others, sacred to him alone, which God has there re-

> True Spirituality is life-its source is the Source of Life; its aim the unfolding of life pure, harmonic, free. An influx of vital power now quickens the elements that pervade the natural world. It is inspiration ultimated, an operative upon the natural

> As with the return of the vernal season, the vege table world comes forth clothed with new beauty, and all animated and winged forms burst forth in signs and songs of joy, so in the revolving cycles of ages comes a celestial Spring, a Spiritual renovation, and an all-pervading influx of divine essential Life. For, as the human mind, with its positive thought, its prevailing sphere, impresses each subject element and sensitive organization, so the Infinite Mind is flooding the world from the fathomless sea of His own inspiring Thought, bathing angels, spirits, and men in the effluence of his

> > As a mother's hand caresses,

The children of her care; So Life from God descending, Poured out through angels bending, Quickens Earth's common

The elements all feel it, And human heart reveals it; Though burdened sore; Till each to each confesseth, That heaven the earth caresseth Enfolded ever more.

God's heart through man's outflowing His thought on him bestowing, With heavenward look serene He lifts the meek and lowly, And makes the earth all holy As 'twas by angels seen. When clad in morning glory-So reads the ancient story-She smiled from God's own hand

And all the stars in chorus Shouted a welcome glorious Unto their sister-land.

The philosophy of Spiritual manifestations, ultimated to a final analysis of their modus operandi, cannot vet be unfolded, but the general law under which these phenomena occur may be easily inferred. Here, also, it is the Spirit that quickeneth. As the living brain fills with energy and vital power the very extremities of the form, making the nervous system the conducting medium between itself and the subordinate members; so that finer nerworld, more subtle than the ethers and auras known to the chemist, more potent than the electric agencies which operate in the invisible recesses of nature, has been quickened as by the breath of Him that liveth for ever.

If Spiritualism is, indeed, life, outflowing from the Source Life, its character and effects, if genuine, must be worthy of its origin. We are willing to see it tried by this severest and surest of all tests-its fruits. Whatever cannot withstand the fiery ordeal, cannot too soon pass away. As Spiritualists, we would be the servants of truth, and not of theories, however plausible or pleasing. Sys-Spirit-world, flattering to certain phases of mind and character, are not necessarily a part of it. It rests upon its facts as upon adamantine foundations. Mere speculations, now as ever, are base-

Spirituailsm, indeed, comes to man as a messen ger from the skies. It breathes its essential life into the very elements around him. The electric aura diffused throughout nature, quickened, vivi-Spirit-touch, vibrates with audible concussions, operates upon external objects, and becomes a medium of communication between man and the matter, becomes instinct with life and obeys the mandates of Spirit. And this is its ultimate or lowest form. Far more wonderful is its influence upon the human organization and the living Spirit within. The eve kindles with unwonted intelligence; the countenance is lit up with immortal love. The dormant faculties of the mind are coused to a more intense activity, the heart beats in sympathy with all noble deeds. Order reigns in the vast domain of the intellect, and harmony pervades the recesses of the affections. Inspiration falls upon the purified and expanded interiors, and clothes the child of earth with the beatitudes of heaven. Wisdom in immortal accents falls from the lips of a mortal, and the divine harmonies of the Inner Life outflow in forms of perfect Art, the lofty Epic, the sweet Lyric, and the touching and joyous song.

But let us enter a little more into detail of the ing the eyes for rest, fair forms and lovely faces pass before the interior sight, but fade away as the external consciousness is submerged in the swelling tides of the great Spiritual sea which floods the silent shores. For man, in truth, is an inhabitant of two worlds; by day he pursues the busy round of outer cares; by night the emancipated Spirit is attracted homeward, like a wandering bird to its evening nest. Wisely did the Ancients represent Sleep as the brother of Death. They both pilot to the same shore. Often, too, in those silent hours the psychometric sense is awakened, and the sleeper comes into rapport with the living as well as the dead, and perceives the true character of friends and kindred, as the ordinary intercourse of life had never presented them.

But as development becomes more perfect, as man becomes accustomed to the transit from the natural to the Spiritual world-which is in truth but a step-he needs not the seclusion and quietude of his evening chamber, or the odic forces of a harmonic circle, but passes from the one to the other, as from the house to the open air. And, finally, he retains also the external consciousness while open to the inspiration of the interior, and enjoys with a double zest the wisdom that flows from his lins.

But this living influx, this inflowing life, is not confined to the production of works of art or literature. The courts above, unlike the earthly, know with me? no favoritism. As the sun warms and illumines all objects not hidden from his rays, so unless some narrow creed, or gross appetite, or heartless round of pleasure, or absorbing earthly cares close up the avenues of the Spirit, each member of the human family must feel the radiation and celestial warmth now descending from above. The mother, mid her household cares; the maiden, as with elastic tread and blither song, she moves in the pure sphere of her loving duties; the youth engaging with manly resolution and undimmed hopes in the pursuit of that ideal of his expanding genius which glimmers before him like a star upon the brow of eve-all quicken and to bless. And children, too, those lesser links in the golden chain of life-but brightest of the seven-through these the vital current these things, and like those of old, who would not | pendent intelligence. enter the Promised Land, perish in the wilderness ever behold the face of our Father in Heaven- as follows: they shall indeed enter into the realities of that Life, of which the ancient inheritance was but an outward type and figure.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, AUGUST 11, 1855.

DR. BELL ON THE PHENOMENA OF SPI-RITUALISM.

In publishing an abstract of Dr. Bell's paper on the phenomena of Spiritualism, read before the Superintendents of Insane Hospitals some months since, we expressed a desire that said paper be the mesn of her arm, the outside of her dress." given to the public, that the method by which Dr. Bell had arrived at his conclusions, and the facts sustaining them, be known.

On the first page of this paper the reader will find a a liberal "extract," taken from the Boston Courier, which, if read with attention and discrimination, will give the necessary information.

And here we wish to express our grateful ac knowledgments to the Doctor for making his convictions public; for if the facts need investigation, the popular mind needs to know the conclusions of that investigation, in order to correct their misconceptions and prejudices. Doubtless, there are thousands of intellects of the first order, who have been and are, investigating this phenomena, who think the subject worthy of attention, and think, also, that some one or more should disabuse the public mind of all fanatacism that has grown or is likely to grow out of the subject, but who, nevertheless, keep a most respectful silence only when and where it is prudent and proper to denounce the phenomena and those believing in its Spirituality. It may be, we attach more importance to the investigation of the subject, by intellectually and otherwise mentally qualified men, than many of the Spiritual family, but it is because the subject is so complex and the phases so manifold and various, that the most gifted by nature and culture should make the examination, because the better qualified to discriminate. We have the authority of good sense, therefore, as well as the Testament, in saving "to whom much is given, much is required."

In sight of this conviction, we can hardly attach too much importance to, or think too highly of the honest independence that prompted Judge Edmonds, Prof. Hare and others to investigate this unpopular subject, and make known their convic-And it affords us much pleasure, therefore, to know that Dr. Bell admires, and has the magnanimity to do Judge Edmond's justice in the following. Speaking of the Judge, he says:-

"He did not believe that modern history could furnish an example of a more noble, chivalrous, self-sacrificing devotion to what he believes to be the altar of truth than that gentleman had evinced. He had not he sitated to sacrifice the loftiest politi- which has ever been enigmatical to me." In Parke cal and professional prospects, as well as some portion of a well deserved social influence to his convictions. The days of the martyrs were not over although the days of the faggot, the cross and the stake might be. When Judge Edmonds promptly and decidedly told a political committee, which waited upon him to announce that he must abandon his high judicial office, or suppress his book, that he would be bought at no such price, he stood as noble a one of the army of martys as any church has canonized.'

What is true of the Judge, however, is equally true of many others, for nearly all, in a greater or less degree, have had to present their whole bodies, as living sacrifices for truth's sweet sake.

Premising these reflections, we now call the attention of the reader to some thoughts on the value of Dr. Bell's conclusions, and the logic by which he sustains them.

And 1st, Nothing can be more evident than the and that his first duty is to possess facts of all hends the low, as the greater absorbs the less; for them and play the philosopher.

Dr. Bell's statements as an observer, are methodical, and circumstantially detailed. He concludes and imperative therefore in its order of developthe phenomena to be natural, and so far as the facts in his statement are concerned, to be beyond the spring from the agency or come through the medishadow of suspicion. Still the number of facts he ation of human nature.

brought to investigate through ner innuence, and a very excenent essay, entitled are now rejoicing in the light of truths which they had been told were the "hidden things which was ation of human nature."

The phenomena to be natural, and so far as the facts are now rejoicing in the light of truths which they had been told were the "hidden things which was ation of human nature.

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The phenomena to be natural, and so far as the facts are now rejoicing in the light of truths which they had been told were the "hidden things which was ation of human nature."

The provided to them?" Although her midpresents are few, and will not admit of an enlarged comparison, although he intimates a finality in saying, "Jaith in Spirits must be given up as connected to the human mind, are questions not easy of soluwith those facts," while acknowledging the facts to tion at present; so that Dr. Bell in passing the be "great, novel and interesting." In acknowledging the facts, however, Dr. Bell has only given us and Clairvoyant plans of development, neither simhis conclusions as an Observer, and so far, holds a common position with thousands in and out of the church.

But what distinguishes Dr. Bell from his theological colleagues, is the statement, that " what the questioner knows, the Spirit know; what the question-

the conviction that, had he received such information from the communicating intelligence as he was that normal and healthy condition of mental receptors and in possession of he would be forced to the constitution of the constitution o not in possession of, he would be forced to the conclusion of Spirit agency. The whole strength of Dr.

The whole strength of D Bell's philosophy, therefore culminates with the mining either from the Dr.'s labors or the world's subscribe myself, A Friend to Progression. sumption of the Spirit's dependence on the mind of the inquirer.

The first fact forms part of a communication that was published in the Christian Spiritualist, a habitation in our nature.

February 3, 1855, under the heading, " The Spirits in Virginia." It is as follows: Mr. W.-What Spirit desires to communicate

Spirit.—Your old friend Joseph De Pine.
Mr. W.—I am glad to hear from you; what have

you to say? "There is a letter in the Post-office for you from Washington. The writer wishes to purchase your French Spoliation Claim. Do not sell it-the bill cill pass Congress. The President will not reto it. All the claims will be paid. I am happy. Your

brother I have not seen; he is not in my sphere.
Your friend, JOSEPH DE PINE."
It may be well to state that Mr. West, in company with Dr. Marsh, called at the Post-office next morning, and a letter was, sure enough, there for him, from W. G. S. & Co., Washington City, offering to purchase his claim, just as the Spirit had mentioned. We ask, where could have been the feel the mysterious influences that descend to Psychology in this? It was certainly a supernatural manifestation, if there ever was one.

If we remember aright, the "French Spoliation Bill" was vetoed, which shows the Spirit to be no flows, impeded least of all. The fathers and the prophet, but in no other wise interferes with the mothers, the generation that now is, may despise pretensions of the communicating Spirit as an inde-

The second fact is taken from an article written ones whom they lead by the hand-whose angels now, and published in the "Ohio Farmer," and is Land and Ghost Land," for, while the author mani- was somewhat relieved by the application of cold

ing her work out of the way to go to a dinnerparty, it then being ten o'clock, A. M. The next day we met again. I saw the astonishing rosults, from simply moving the finger over the outside of

The names of the woman and child were written But when I told her that the woman had no child Mary, she signified her desire to write with a pencil—tied a handkerchief over her eves that a sister, twenty-four years ago, buried a little girl of that name, to whom I was then much at-

It should be added, that the medium through whom this communication came, manifested the singular phenomena of writing her impressions on the flesh of her arm, "by running her fingers on

Now here is intelligence, independent of the "inquirer," which not only contradicts the statement of Dr. Bell, but shows his conclusion on that point to be premature and imaginative.

2d. We will now ask the value of Dr. Bell's philosophic test, as a method of scientific analysis, in order to ascertain if possible how much reliance should be placed in it by the critical investigator; for, if we are not mistaken, the history of Clairroyance could have furnished him with a class of facts, which will bear the most rigid application of his method. Sure we are, that in the lives of some ideas that may guide to the conclusion that Swedenborg, A. J. Davis, Mrs. Freeman of Boston, all the histories we have read are not illusionary, and many other Clairvoyant Media, many manifes- that they have a reality about them attesting the tations of independent tests has been given, which reality of the world whence they came; and thus has surprised not only the "inquirer," but the those who sneer at all the ideas of a world of Spito verify, but were ultimately found to be true.

These cases are the most positive in condemning the Dr.'s test philosophy, because the conditions of of effecting any conviction in the mind, if instead the test had been instituted by nearly every one of a veritable voice, we presented the form of one that ever went for a clairvoyant examination, or who had arisen from the dead." desired the services of a clairvoyant in searching after missing property or absent friends. It is true. that clairvoyant, like Spirit mediums are not at all times reliable, and that a sufficient number of failto suggest caution to all investigators, but that a large class of mental phenomena of a most startling and extraordinary character, can be compiled to bear testimony in favor of independent tests and clairvoyant reliability, none will deny, acquainted with the history of the past, or the manifestations of the present. Every one familiar with the New Testament, will remember the dialogue that ocaid, "Come, see a man, which told me all things that ever I did;" and makes this wonderful mani- mind and body." festation, a premise for the question, "Is not this

the Christ?"-St. John, chap. iv, 29. In modern times, we have in the person and life of Zschokke, the German novelist, alike manifestation of this wonderful phenomena, which he speaks prophetic gift, which I called my inward sight, but Conn:-Godwin's compilation of Zschokke's Tales," we find who came within the circle of its manifestations:ance I related his past life to him, with the avowed object of learning, whether or no I deceived myself.

Besides these, other facts might be quoted to show Dr. Bell's test of no scientific or philosophic for the cause, I hope you will do so. I sincerely for it is very evident the rising generation have value, either to the skeptic or the investigator; for hope that if there are any Mediums travelling this opinions of their own, as to the merits of some of it cannot stand before either Spiritual or Clairvoyant facts. But admitting for the argument sake, much need a good demonstrating Medium—the The following which we clip from the Boston that Spirit manifestations do "bear certain strong malogies to some of the experiences of Clairroyance," what, then? Nothing to the Spiritualist, fact, that man is an observer before he is a thinker, who has long since learned that the higher comprekinds and phases, before he attempts to classify to him or her the knowledge of conditions makes such revelations necessary to the growth of the in- more privations than many would have done, and better. dividual, man or woman, physically and Spiritually,

> How far Clairvoyance is the result of Spirit agency, and how far it is organic and constitutional manifestations from the Spiritual to the Magnetic plifies the subject nor gives us any essential aid by Her business is not sufficient to meet her ex- man. which we might help ourselves to a better understanding of the marvels and mysterics, that has

made it the wonder and peculiarity of the Age. Instead of which he has introduced various little means that could be raised. The rooms are phases of erratic mentality, as found in the hiser does not know, the Spirits are entirely ignorant tories of Physiology and Pathology, which will tend ed a large hall, which can be hired at any time. w," and the intimation that the facts and pheno- to darken council rather than throw light upon the We must have assistance from abroad, or the cf. mena of Spiritualism are not connected with an- subject, for in the absence of a clear and definate fort will fail, although it is acknowledged by all other state of existence, but that they "bear certain statement, as to how far and in what degree we can friends to the cause, that these rooms are just trace the parallels between "hysterico-nervous ex- what has been needed, still the Spiritualists do not enter the sensorium," we have no means of deter-

We are forced into contentment for the present, What testimony has the manifestations give on and more elaborate parallels will aid some one to the Medium, has left the city for a few weeks, therefore, until further observation, closer thinking, this subject during the past five years? To answer correct our judgment on this subject, for we are there will be no meeting of "Eva's Circle" on next this, a con.pilation of facts might be given; but determined to see, there can be no mistake in the Saturday evening. But on the following month, premise, nor flaw in the argument, that is to de-

"DREAM LAND AND GHOST LAND." Under this heading, we have published on the fourth page of this paper, a consecutive series of

neat and closely printed 18mo. of 232 pages.

The editor and compiler of "Dream Land and on the leg of a woman in that city: Ghost Land," Edwin Baxton Hood, is a laborious and well read student in almost every department known to many persons here as an extraordinary fruits of his labor, he has already given the public impression, possession, personation and speaking, culture, will so sober his enthusiastic admiration, as to take away every phase of exclusiveness from manifestations of his love, as in the present exhibitions of His wisdom and power. To know thisculture and discipline, and any thing that contri-

butes to that end is henceforth sacred. Hood's purposes in giving the work to the public of its pages :-

"If our book has the influence it was intended to have, it will awaken in doubters and in skeptics that resurrection voices rebuke the fallacies of their darkenened intelligence, although we indeed despair

SPIRITUALISM IN NEW HAVEN.

ures may be found in the manifestations of both, of the last places to attempt the planting of so libethings seemed to favor the enterprise, it is more and at times the creeping sensation was accompa than probable progress would be much more tardy than it is. Be this as it may, an effort is being soreness, redness, irritation nor inflammation. made to present the facts and phenomena of Spiritualism to the inquirers of New Haven-Mrs. Lines being the Medium. It seems from a "circular' curred between Jesus and the woman of Sameria before us, that an Association has been formed actly as to length and size, described by the Spirit and rooms engaged, that the Spirits may be the through the medium. better able to work for the "benefit" of "both

> To aid progress, we give the following letter, in hope it may find its way to some reader, who, having sympathy for practical Spiritualism, may be stepped on something pointed several months since induced (if able) to give this infant movement the helping hand. It should be directed to Mrs. as described, and as witnessed by several, although

New Haven, July 23. FRIEND TOOHEY: Sir-Having within a few the following "note," which illustrates how myste- months become a convert to the doctrine of Spiritrious and inexplicable the phenomena appeared to all ualism, I am led to address a few lines to you, in route, they will be impressed to stop. We very these heretofore condemned characters. is so hard to reach the feelings, owing to the en- may suggest the propriety of these reflections to crusted state of the outward man. Mrs. Lines has the reader, for if our institutions of learning tobeen laboring here alone in the field since last win- lerate such sentiments, or permit their publication faithful laborer, suffering many persecutions and public opinion will be altered, and that for the it has not been without its fruits-many have been not to be revealed to them." Although her mis- the teachings of Jesus than those of his so-called sion has been one of dark discouragements, she will | followers. surely be rewarded. I have been acquainted with The reader to appreciate this item, should be ac-Mrs. L. for several years, and it was through her in- quainted with the general estimate made of Mahofluence that I was led to examine the subject. She penses, and she often wonders why she is kept here. Through the efforts of Mr. H. S. Banning, rooms have been opened on a small scale, with the very commodious and pleasant, to which is attach-

MRS. M. F. THOMPSON.

A NEEDLE EXTRACTED FROM A WOMAN'S LEG BY A SPIRIT MEDIUM

A correspondent of the Cincinnati Gazette, a articles, which, in their connected form, makes a Daniel Gano, furnishes the following account of a Seabring's Rooms, 571 Broadway. A few of us wonderful operation performed by a Spirit medium joined in the Circle, when the following interesting week, touching the efficacy of Clairvoyant examination of the Circle was been decided by a Spirit medium joined in the Circle when the following interesting week, touching the efficacy of Clairvoyant examination of the circle was a spirit medium joined in the Circle when the following interesting week, touching the efficacy of Clairvoyant examination of the circle was a spirit medium joined in the Circle when the following interesting week, touching the efficacy of Clairvoyant examination of the circle was a spirit medium joined in the Circle when the following interesting week, touching the efficacy of Clairvoyant examination of the circle was a spirit medium joined in the Circle was a spirit medium join "Mrs. Marden, an inmate of my family, is well

some THIRTEEN other works, the subject matter of and occasionally, lately, is permitted to see derals, Philosophy and Literature, all of which are her ankle by having her foot turned on a small treated after a popular but eminently sensible me- stone, just two weeks since, from which she sufferthod. Although none of these works have been ed very much. A few days since, in a superior republished in this country, most of them are to be state under Spiritual influence, she encountered cheap book stores of this city. We give these par- place my hand gently on her lame foot. She imticulars in hopes they may induce some of our mediately writhed in such excruciating pain as to oung readers to furnish them, with so many of distort her features and cause her face to become Mr. Hood's works as they may meet with, as we flushed; she said the Spirits operating upon her believe the Spirit they inculcate to be as pure and foot was the cause of the pain in the foot and ankle; ennobling as the philosophy they elaborate, is it, however, soon subsided in the foot, and was folhealthy and rational. Indeed, few will question lowed by very severe aching and pain in the calf of fests a commendable enthusiasm for the Spiritism water and gentle passes of the hand often wet with good sense or philosophic consistency. We hope to for Mr. Gano and myself, and told us that in her see a reprint of it in this country, as a thorough natural waking state she saw the Spirits of my study of the work could not fail of doing good to father, Gen. Gano, and Dr. Bennet standing near Spiritualist may think he does not need the aid of at first recognize them, and they soon came round (because she said the Spirits wanted to convince me) and wrote legibly, "It is not her child, but larger and more comprehensive survey of the philosophy of life, and the wisdom of discipline and losophy of life, and the wisdom of life losophy o waited for a communication from them, when soon, and chasten the devotion he feels for his new faith, through the medium, our father's Spirit gave us some very important and encouraging communicagreat anxiety, and then said he would answer our questions, which he did most satisfactorily, and feel this - and lire it - is the great purpose of life's greatly to our astonishment and gratification. She hand on the ball of the foot near the toes, where In what way and how far the publication of this there is a small callous ridge, (which was found to little work can contribute to that end, we will not be there). The Spirit doctor then said: There is attempt to judge, but the following explains Mr. in the calf of the lame leg a piece of No. 7 needle -she showing it to be about half an inch long; and the ends to be gained by a conscientious study that it had entered her foot at that point where it was callous a long time ago; that they were moving it up by magnetism; and he said it would come out, and pointed to the place by putting her finger on the precise spot, on the right side and upper part of the calf of the limb, below the knee, and told us it would come out day after to-morrow (Monday) morning. He directed us to continue to apply cold water to it with the hand, and said there medium, some of which required days and months rits, and believe that in dying all dies, may find is much electricity in water thus applied, and will assist in moving it; and we are trying to prevent its passing into her knee; we were also directed not to let the medium know anything that had been told to us about it. She has not been permitted to remember what she sees or says under Spiritual influence yet, for a special purpose of Spirits controlling her, but soon they would allow her to remember what she had seen and heard, Those acquainted with the theological character and enjoy it in the natural waking state. Several and surroundings of New Haven, may think it one times after this, in a normal state, she said she felt something creeping up the side of her limb, like ral and Catholic a philosophy as Spiritualism; but the moving of an insect or worm, and asked to have if nothing was attempted in this world until all the bandage removed to find it; but none was there, nied with an aching and sharp creeping pain, and, although very sensitive to the touch, showed neither

"On Monday morning at six o'clock, (the time named by the Spirit,) the piece of No. 7 broken needle, over a half-inch long, showed itself and was extracted at the precise point in the limb, and ex- clude by letting our friend tell his own story.

"I have the piece of needle, which is quite dark from corrosion, and it corresponds exactly as to size and length as described by the Spirit through the

medium. "The medium says she remembers to have and supposed it was a tack, but had no idea any of in his Auto-biography, as "a singular case of Lines, Wilcox Building, Union street, New Haven, she sometimes felt a slight pain on stepping upon anything that pressed the callous ridge on the foot, which she thought was a common corn forming.

TOLERANCE AND PROGRESS.

It may be for the interest of Sectarianism, that the hope of contributing my mite to assist the great certain names in the world's theology, philosophy, ask me why I procure it beforehand, I tell them I fair description of my condition as it then exists. "What Dæmon inspires you? Must I again be- cause in this dark and undeveloped city. Doctor and literature, be kept in the popular hells, to delight in looking at it, and moreover I fear if I lieve in possession?" exclaimed the spirituel Johann Mayhew has been with us, and from him you have which the intolerance and superstitions of our angle of our acquaint. Mayhew has been with us, and from him you have which the intolerance and superstitions of our angle of our acquaint. probably learned something with regard to the cestors had consigned them, but the Spirit of our state of affairs here. His visit has left an influ- age seems to be emancipational, and we shall hope the Progressive Spiritualist, or they might have it We speculated long on the enigma, but even his ence which I feel anxious should not be suffered to that ere long, the most conservative will see the to say, died at such time; and I do not like the Botanic practice, under Dr. Dillingham, of Bostan expire; and if there should be any opportunity for propriety for granting a general pardon. If they word die, for I never expect to die, but I shall leave whose prescriptions I followed for several months you to send any one here, whose sole aim is to labor do not, however, the world will get on without it, the mortal body.

> people must have something which can be seen, it Post's report of the "Commencement at Harvard," ter, and truly, may it be said, that she has been a on commencement days, it will not be long before

> it has not been without its fruits—many have been brought to investigate through her influence, and read a very excellent essay, entitled 'Modern views

PIC-NIC EXCURSION.

Circles that this excursion would take place on prive us of the consolations of Spirit presence and from that date, the next regular meeting will be Monday, 20th, but it has been concluded, for two mediation, so long as "justice and judgment" have held, when it is hoped all the members will be or three reasons, to change the appointment to church only for a brief period."—New England Tuesday, as above. - Spiritual Telegraph.

[For the Christian Spiritualist.] WHAT I SAW AT MISS SEABRING'S.

facts occurred. In a few minutes the medium was ations, when all else fuils, and suggest the prope deeply entranced, and became unconscious until ety of saving much time, money, and pain, by the close. She then personated accurately the ing at once to such persons as are most likely of Literature, Philosophy, and History, and as the and truthful test medium for rapping, table-moving, daughter of a gentleman sitting next to her on the cure the disease on the shortest notice, and at the left. The father took out his watch, when she exclaimed, "pretty," "pretty;" the very words his crease of mediums in this department of Spirit min. which belong to History, Biography, Science, Mo- parted Spirits in her waking state. She sprained daughter used to say. The child was three years istration, for the medical as well as the theological state. old, and died last Christmas. The conversation all schools are avowedly defective in principles and through was most childlike. This little Spirit was method of cure. This is not an assumption of then used by our Spirit friends, and told us what ours but the conclusion of thousands, whose painfi she saw. She pointed to another gentleman, and revelations have long since been given to the public found for sale at the book stalls and many of the the presence of Dr. Bennet, who requested me to laughed, as she saw a very interesting child playlaughed, as she saw a very interesting china phaying with him and touching his hair and arm. The so well and generally known, that the following hand on the head he said he felt. The description will only remind the reader of her continued so she gave was perfect. She then pointed to cess and usefulness. Yet, there are thousands on me, and said, I see a gentleman by you; hair the side of the Spiritual family, who are suffering to same as your own; medium height; he has blue disease, which might and would be cured, dil. eyes. I said, no doubt it is father. She nodded prejudice prevent them from consulting a Caassent. I then said, prove your identity. She voyant or Spirit medium. If men and wor of empty creeds and barren forms; but the little by Mrs. Gage, a non-Spiritualist at the time, if not the truth of this remark, who have read "Dream the leg, which seemed unaccountable to us all; it then put her hand to my vest, and wanted something. I had his watch on. She then put her of custom or prejudice, they must and will see. hand up and down my leg, and at last reached be- the consequences, for it is true now as in the of history, it is never exercised at the expense of cold water. On Saturday morning last she sent low the knee, and put her hand round it. He was of Jesus, "as thy faith, so shall it be unto the used to wear large top boots. She then extended her arm and bent her finger, signifying that he used to sport, which was the fact. She then put consequence of contracting a severe cold, follows. all interested, be the student old or young. The her bed; the mosquito bar intervening, she did not her hand to her head and said, there is something intense application to business, a severe inflamnation of the student old or young. curious about his hair, and her hand then took hold tion of the eyes supervened, generally termed of such books to claborate his philosophy or sublime and nearer to her, and she was impressed that they of it in the centre. Father used to wear his hair thalmia. Residing in Dayton, Ohio, I procured the his faith, as the one lovingly demonstrates the had something to communicate, and asked us to sit after the fashion of the old Methodist preachers, medical services of Dr. Wigand of that place; truth and unfolds the beauty of the other, but a with her. We took her hands and she soon passed i. e. a portion brushed up in the centre. I believe physician of the homeopathic school, and control of the homeopathic school, and control of the homeopathic school of the homeopat that was the Spirit of my father presenting those tinued under his treatment three months. Ution things before that little Spirit, that I might know his direction I was somewhat benefitted, and RI it was him. I should have said, she first saw him by him discharged as cured. I then made a to gational church, and a very excellent man. These to Massachusetts, to visit my friends before resultings presented by him were not thought of by ing my business (that of civil engineering.) While ms unioldings, that in his internal and most sacred nature he may feel "God is all in all" in the past sphere) to myself, and in relation to which I had reflection of my own mind. They were the best in Boston, a severe relapse took place, and a list is a reflection of my own mind. They were the best in Boston, a severe relapse took place, and a list is a reflection of my own mind. proofs I ever had. I would take this opportunity of speaking a word for the medium. I have not tent as to nearly deprive me of sight. I again to seen a better medium, all things considered, dur- sorted to the homeopatic practice, under the traing my investigation, which has been two years ment of Drs. Wesselhæft, Sawyer and Gregg, then said Dr. Bennet wishes Mr. Gano to put his and a half. She can prove that Spirits do come to us, and talk to us lace to lace.
rewarded as she deserves to be.
WALTER ABBOTT. us, and talk to us face to face. May she be well

PREPARING FOR HIS EXIT.

The reader may be surprised on perusing the ed Dr. Dix, of Boston, (allopathic,) under who following, for, notwithstanding we talk much of treatment I continued fifteen months, he pursue originality, very few have the courage to look an the usual routine of allopathic treatment in case original man in the face, much less genius to live of this kind-blistering, cupping, and active per an original life. We give place to the following, gation, with colocynth and Croton oil. During the therefore, in hopes it may stir the dull and hollow first six months, while under his treatment, I we monotony that gathers round most thought that somewhat relieved, the inflammation having pur associates itself with the Tomb. We know of no tially subsided from the thorough depletion; good reason why there should be so much jorne which I had been subjected, so that I was ablet and so little soul connected with the last duties hu- read some, but still laboring under great debile manity performs for the departed. That it is so, of those organs. Dr. Dix, considering that their however, is too obvious to need comment; but flammation had pretty much subsided, gave as in were there any doubt of it, the fact that this plain, opinion that the weak condition of my eyes we earnest friend finds it necessary to get his "Tomb- owing to the long continued and active inflamma stone" ready, is all sufficient to condemn much of tion, the vessels becoming engarged so as not to | W our present burial service.

Many may call this eccentricity, and think the medy this he recommended the separation of the Many may can this eccentricity, and think the med, this he recommend by division of the rather too grave a subject for banter; but we vessels—which separation is performed by division of the rather too grave a subject for banter; but we vessels—which separation is performed by division of the rather too grave a subject for banter; but we vessels—which separation is performed by division of the rather too grave a subject for banter; but we vessels—which separation is performed by division of the rather too grave a subject for banter; but we vessels—which separation is performed by division of the rather too grave a subject for banter; but we vessels—which separation is performed by division of the rather too grave a subject for banter; but we were the rather too grave as the rather too gr incline to the opinion that our friend wished to impress us with the conviction, that Tombstones should ing out the trunk of the vessels which cross is ary tell the truth, and with his willingness to depart cornea, then dividing or severing them with a conthis life when the hour came, these minor details mon surgeon's knife. This, the Doctor assured of being attended to. In this age of individualism, however, we may expect soon to hear and see va- ly restore my sight. After much hesitation, I: joy rious manifestations of the reformatory Spirit in last submitted to the painful operation, and I rethis department of custom, for there is so much childish superstition and rank hypocracy at present connected with it, that reform is needed and must clear, and read some. Ten days subsequent to the come. For the present, however, we shall con- murderous process, inflammation again superve wi

GREENSBORO, HENRY Co., IND., 7 mo. 26, 1855. Respected Friend Tooliey: I have procured a mar-

ble Tombstone for myself, engraved as follows: SETH HINSHAW, A PROGRESSIVE

SPIRITUALIST. Born.

2d mo. 14, 1787. Left the Mortal body, -

The date of the time of my leaving the body is left to be added after I am gone. I have it standing up in my store, in plain view. When people under Spiritual influence, gave apparently a ver th might not get it right; perhaps they would omit SETH HINSHAW.

CANDID AND HONORABLE.

ualists, we find in the columns of the Springfield medical practice which I had thoroughly tested by Republican, the most widely circulated and influ- yet having a firm, unshaken faith that some remential paper in Western Massachusetts. It contrasts most creditably with the illiberal and contemptuous expressions and foul misrepresentations, of some of our metropolitan journals. With the exception of being considered a "regularly organized religious sect"-a position to which Spiritual- ply to Mrs. Mettler, of this city, who made an exists in general do not aspire—we have little fault to amination of my case, which to me was highly so find with this presentation:-

can hardly be said as yet to have any creed besides the belief in intercourse with Spirits of the departed. They are, however, pretty generally agreed in one leading idea, which will, doubtless, form the nucleus of their future creed. It is that, met, prior to the delivery and publication of Thos. besides God, no other being is absolutely good or is a faithful and self-denying disciple, and descrees Carlyle's lectures on "Hero Worship." in which he evil, but all creatures, in all spheres of life, are in a to have more assistance in the field than she does, does justice to a "truly great," but much abused state of development and progress towards perfection; not uniform progress, but by lapses and advances, still on the whole ascending. Death, they believe, effects no other change than a release from aided in no small degree by the wonderfully expected the control of the change than a release from aided in no small degree by the wonderfully expected the control of the change than a release from aided in no small degree by the wonderfully expected the change than a release from aided in no small degree by the wonderfully expected the change that the chan the earthly body and the location of the Spirit in rect examination and description of my case. S We are requested to say that the Spiritualists of circumstances more favorable to growth and discithis city and vicinity will have a general Pic-nic pline than those of the present life. They do not would be subject to occasional relapses, from each excursion on Tuesday, August 21st. The grounds profess to receive religious doctrines on the autho- of which I would recover and be in a better could excursion on Tuesday, August 21st. The grounds selected for the occasion are in West Flushing, for Spirits, and the chief advantage they claim tion than when I entered it, which prediction has for Spiritual intercourse is, that it furnishes evibeen singularly fulfilled. It is now one year singularly fulfilled. near the Race Course. The friends will proceed by the steamboat Island City to the terminus of the the steamboat Island City to the terminus of the the steamboat Island City to the terminus of the immortality of the soul. They consider the which she prescribed, and as the result I find my Flushing Railroad on Newtown Creek, and thence manifestations of the present day identical in cha self almost entirely restored to soundness of health Flushing Railroad on Newtown Creek, and thence take the cars the remainder of the way. The boat and claim that Spirits enable persons under their say that "whereas I was once blind, I now see." The reasons given for this conclusion, ultimates between mysterico-nervous exwhat has been needed, still the Spiritualists do not lake the cars the remainder of the way. The case of disease, that would once lake the cars the remainder of the way of the unite their efforts to sustain it. If they all felt as starts from Fulton market at 8 and 10 o'clock, influence to work cures of disease, that would once large the present to which I have been considered principles. In record to which I have been considered principles. brain," and "the phenomena of dreaming," and I do, they would leave no stone unturned. If I A. M., and 1 o'clock, P. M., and the cars will return have been considered miraculous. In regard to which I have received at her hand, I make this we then the received at her hand, I make this we have been considered miraculous. is not unjust to them to say, however, that they in- skill in curing disease. Her examinations are won procured on board of the boat. Further particulars relative to the arrangement, etc., will be stated in our next issue. All Spiritualists who can make in our next issue. All Spiritualists who can make it convenient, are cordially invited to be present on true; but many of them talk freely of its errors ordinary medical means, yet I am confident, even the occasion, which, it is confidently believed, will which they now are, is one of war against other power and skill promise relief, and in many cases a perfect cure, and I further firmly believe the suc-N. B.—It has been given out in two or three they will form treaties of comity with their neighbors, and enter upon the era of devotion and quiet- not a parallel in the annals of medicine. In conude. As no sect ever before grew so rapidly, they clusion, I would say to all suffering sons and will probably constitute the militant branch of the daughters of humanity, "go thou and do likewise."

CLAIRVOYANT MEDIATION. IN DETECTING DISEASE AND OPENING THE

Last Thursday evening, I paid a visit to Miss EYES OF THE BLIND The following will illustrate what was said last

From the Hartford Times. Mr. Editor: On the 15th of February, 1851.

They were the best state of inflammation supervened, to such and Boston, whose prescriptions I followed for the months, during which time my eyes continued to grow worse, and at the end of that period I w nearly blind.

At this date, by the advice of friends, I consult able to perform their wonted functions; and to n when two or three times performed, would entire der shudder to think of it.

Before the operation I was able to see toleral der ing, I was totally blind. The Doctor seeing there we sult of the first, declined a second operation. At de lief, I continued under his treatment a period o me nine months longer, without any alleviation, but i nie possible, aggravation of symptoms; at the end e yo which time, I was coolly informed that so great: m disorganization had taken place, that in his opic an ion, I should never be able to see again.

At this period, becoming completely dishearten ini ed, as well as disgusted with all medical practice, re without any lasting benefit. At that period, Dedial resources, and having entirely despaired of re-The following statement of the views of Spirit- ceiving any benefit from the existing systems dial means would yet be found which would affel relief-I abandoned all treatment, waiting patients for the door to be opened which would afford t me remedial aid. In June, 1854, by the kind all vice and aid of A. J. Davis, I was induced to aptisfactory-as she traced with a wonderful power "Spiritualists, who may now be regarded as and knowledge the history of my case from the of the regularly organized religious setcs, commencement to the present time, with an accuracy and familiarity which to me was really astonishing-stating to me facts and circumstance which had occurred during my sickness, and which were only known to me; tracing the disease an causes, the main of which she stated was a serfulous diathesis from the beginning.

She awakened in me a gleam of hope by asso ing me that in my then deplorable condition, re was probable, and a cure was possible. It is no When they grow large and respectable, perfect cure; and I further firmly believe the suc cess which has attended her extensive practice, has

Hartforn, July 10, 1855.

EPHRAIM B. POTTER.

and hearing of the reported cures through the in ly, strumentality of that "friend of humanity," John R. M. Spear, of Boston, I applied to him for relief- ra His examination of my case, purporting to be ma. A. gagements prevented his further attention to me re 1853, having, as I supposed, exhausted all remains

Mr. R. H. Brown, of Detroit, in sending the folto the Spiritual Telegraph, writes: "At a ef our circle, last evening, (July 2,) I was al, and impressed to repeat the following They purport to come from E. A. Poe: who may deny this, Mr. Brown thinks. he forced to admit the existence of an active.

He a great oth gloomy and dire, And a given the paws of the terrible way

De an in the depths of the undermost world, Sent out from the light of the day, W.E. a mountain of darkness high over me hurled.

Courty I wand resources and lossaker court dismal and night-shaded plains, O of disma, and a tempest of passion was shaken, to seni with a renover of passion was tool shrepled in forment like Cain's.

And Hope, like a star, arose on my sight, As she pointed the way to the skies. Learnis of music came down from above, As I carnestly gazed on the sky.

the asset by an angel, I rose. The with my lost loving-hearted.

For any land I, nevermore EDGAR A POF

chesda's waters move to-day; Wait not for one another he by a smites thee in its wrath,

Count me maps of our my near,
Rescup, use up and take thy bed,
For light will be the burden:
Penner in the pool, and wash away
Decrease, as Naman did the day
The Misseal Final Misseal County. He dipped himself in Jordan

Vet dark forebodings flee away, the deat shall hear, the dumb shall sing. White here descends on rainbow wing, To crown each bright to-morrow

writered limbs the waters heal, hard their sightless eyes unseal.

Reform lights up her torches. 1 of books the waiting multitude the straight and narrow road Which leads up to the porches

to halt and lame leap up for joy, Rejoice, ye sons and daughters: I'vs, optics now forget your pain, I'v white-winged angel comes again. To move the healing waters.

Water Cure Journal.

[For the Christian Spiritualist.]

HE TOOHEY: The more I investigate the ad sweet converse, and transacted the ordin-

mitals of my father-in-law's name, Manly Wells. pay a piece of silver money or a linen garment." He using the first and last letters of his christian and sirename, commencing backwards S. W. Y. M., ther with the exception of the "S. W."

in plain terms the presence of an invisible intelligence, which intelligence wished to convey in untoo tallable evidence to my mind the real presence ta'though unseen to my vision,) of the Spirit of him who once fived on earth and bore that name.

The evidence of the reality of Spirit-intercourse Test after test is given of such unmistakable char- winds which blew at their birth. acter, that I cannot as a reasonable and candid person, doubt for one moment, the phenomenon, and can in my humble judgment ascribe it to no other wisdom has given me for my guide, I willingly confess myself a Spiritualist.

S. B. H. Yours in Truth,

For the Christian Spiritualist. THE SPIRITUALISM OF THE PAST AGES

GENII, DEMONS, SPIRITS. NO. X.

PERCEPTION MEN HAVE HAD OF SPIR-ITS BY MAGICAL PRACTICE

Ludovicus Capello, in his work, "The Hinge of Faith," endeavors to prove the existence of the Deity from wizards, magicians and enchanters, and from all heathen idolatries and superstitions, he writes: "The experience of our days, and of all ages, aver, and which ancient and modern history confirms, Heathen as well as Christian, that there have been at all times in the world, witches, magicians, enchanters and diviners, and such wicked people who have communion with devils, by whose help they do many wonderful things above the power of all human wisdom, all of which infers they proceed from such a supernatural and immaterial cause as Dæmons are. The laws promulgated by all states, Jewish, Pagan and Christian, give an evidence of this. The curiosity of persons resorting to know and see such things, confirm it. The writings of the Greeks and Romans are full of such records, and man must utterly renounce his reason before such testimonies are rejected, and which are sufficient in evidence to induce belief in such averments."

"If there be witches, &c., it necessarily follows there are Damons, by whose help the results are wrought. Now it also follows, if there are Dæmons, there is also a Deity, who is above, and restrains them, so that they shall not overthrow all things by their might. The profession of magical arts has been countenanced by some universities. The distinctions of black and white magic, invented by the sects of Plato and Pythagoras, by which a way was found to render subject the good Dæmons, and which, from them, part to the Jewish Cabalists, and from them to the Christians, are incontrovertible arguments that there are both magicians and Dæmons. And in the records of northern countries and the Indies, there is scarcely one which has not its familiar Spirit or Dæmon."

Shefferus, professor of law at Upsal, Sweden, in his history of Lapland, (1674) has a chapter concerning the magical ceremonies of the Laps. He out it, that it was a most powerful amulet, and a says: "It is notorious that the Laplanders are ad- character made by a wonderful subtility of wit. dicted to magic, and this is no less verified of the Biarmi, their predecessors. So the inference is, rien writes, the Indians have a power to know gether in a very solid manner. This with a comthey have descended from the same origin. The events to occur; that they enquired of the Indians mon pine table and a few chairs constitute the fur-Biarmi were so expert that they could by looks or when a ship would arrive, and that then after daughter are mediums for Spiritual communicawords bewitch men so as to deprive them of the use of their limbs, or deprive them of the use of their limbs, or deprive them of the use of their reason, (Psychology) and they profess the knowledge of such things is necessary to their security, and they have consequently teachers and professors of the science, and parents bequeath to their children as the greater part of their estate, able to them; and this bequeathing they suppose able to them in and this bequeathing they suppose able to them in and this bequeathing they suppose at the early in his Damonology, (1656) says, the devil causes witches sometimes to fall into cestating from others. Single persons also have problem of the spirits and D. T. B. Bailing from others. Single persons also have problem of the spirits who will not engage themselves, but upon earnest entreaty, whilst others will offer their dining with a clereyman. When the conversal many to retire from the table and join hands in daughter are mediums for Spirittal communications, the boys being the principal mediums through the foremost thinkers of the times. Saturating at the same time, as daughter are mediums for Spirittal communications, the boys being the principal mediums through which the Spirits operate. After sitting at the same intensity and the principal mediums through which the Spirits operate. After sitting at the same intensity and the spirits operate. After sitting at the same intensity and the principal mediums through which the Spirits operate. After sitting at the same intensity and the principal mediums through which the Spirits operate. After sitting at the table for a few moments a signal is given for the totale and join hands in daughter are mediums for Spirits, and the principal mediums through which the Spirits operate. After sitting at the table for a few moments a signal is given for the totale and join hands in daughter are mediums for Spirits, and then the tenth day, we should have not expect and then on the tenth day, we should have not expect and then on the ten words bewitch men so as to deprive them of the much noise, and ceremony, and beating a kind of tions, the boys being the principal mediums through mena of Spiritom, the more thoroughly am I peculiar Spirits, one or more. Whilst there are what the devil represented to them, and gives miscuously among the audience, and various perthat our friends with whom we once other Spirits who will not engage themselves, but an instance. The Bailiff of Berne (1594) was sons are touched with hands as palpably as if a upon earnest entreaty, whilst others will offer their dining with a clergyman, when the conversasoffices of life, are permitted to return and services to children whom they find fit to do their tion turned on the possibility of witchcraft. ister words of consolation and heal the wounds turn. The devil appears to the person he chooses. car deconsolate Spirits, for the positive evi- in all shapes, so that they become perfect in magiven to us of another and better life, its given arts, and without the drum, that they can see s and because, constrainth us to rejoice ever- at great distances, (Clairvoyance) and are so possessed by the devil that they see against their will. d motor to grand strictly against imposition, (sup- him his drum, and said, with tears, although he arrise my innorance as many do, that persons should not make another, he should vet see the done the communications come from Spirits same visions. He then gave me, on my requesting were improved upon,) at the same time earnestly him, a particular relation of all the things which

have at various times and places, pursued various Their magic art accords with the instruments senses yielding, plastic touch, in conscious trust, remind so many of our readers as may be going they use, one part of which belongs to the drum, positive. One in particular, I wish to lay before other parts to knots, parts, spells, conjurations, &c. your makers, as the test given on that occasion The drum is a hollow piece of wood of pine, fir. nay possibly be interesting. The communication or birch, growing in particular places, and turning surferred to, were given through Mrs. Kel- according to the sun's course, which they think orth olt. I wrote the first and last therefore very acceptable to him. The sun they hands of the given names of four of my deceased worship as the god Thor. They choose the root, relatives in reversed order, thus "Y. M." for "Man- cleave it asunder, hollow it on one side, over which Mso the relation in the same manner, W. L. they stretch a skin, in the other side they make F. for Father-in-Law. In like manner enume- two holes for their fingers to hold it. It is like a of the various diseases causing death, "C. H. kettle drum, but not so round or so hollow. The or "Cholera," and wrote various initials for skin is fastened with wooden pegs, and sewn with have of death, W. M. B. D. E. meaning Wm. reindeer's sinews. Several pictures are painted on The above were selected out of the four it in red, and stained with the bark of an alder their relationships, four diseases, and four tree. They put a bunch of brass rings on the drum where death occurred, all of which cor- when they beat it. "A drum, to fit it for use, re-The medium being perfectly ignorant of quires an index and a hammer. The first shows A communication was then given, com- among the pictures, the things they enquire for, by addressing me, "My son," and con- and the hammer is to beat the drum. The index, and desing the initials "S. W. Y. M." For which is the bunch of rings, is variously formed in attending I was confounded, not knowing various shapes, square, or round, or triangular, cat later the communication came, looked on and made of metal or bone. The hammer is made A loitids which I had written, but found of reindeer's horn" The Finlaps also use a drum. the correspond with those signed to the com- "There are three things they believe can be effectmanagement After a little reflection, it occurred to ed by the drum; matters belonging to their huntmy inded that it might possibly be the letters or ing, their sacred affairs, and enquiries into distant mail's of the name of some one of my Spirit things. Another writer mentions four things, viz freeds reversed or otherwise mixed together .- | the state affairs in foreign countries, what success Upon this impression I wrote out the names in full designs in hand will meet with, how to cure disfor the purpose of solving the question, when to eases, and what sacrifices their gods will accept, my surprise and gratification, it proved to be the and what beast he most likes. Persons consulting

John Felling, a German agent, consulted a Finlander about his master in Germany. The Finwith the Y. M. underscored, which agreed with the lander presently began to reel like a drunken man, same, relationship, we,, we,, selected from the and feil upon the floor, and there he lay as if dead, when starting up suddenly, he related circum-What does this prove? Does it not demonstrate stances which were afterwards found to agree with

Claus Magnus describes the ceremony as fol lows: The drummer goes into a private room, accompanied by one person besides his wife, beating time along progressions upward mount. Profound may be deemed advisable. A Committee of Arthe drum and moving the index, muttering at the same time charms. He then fell into an extacy in maid, which is brought forward by some, (who are which he lays in a short time, his companions keeping off any tlies or other animals in the room. During the extacy, his soul goes to the place where the enquiry is to be made, and brings back some token in candid and homest minds. One of the facts in that the mission has been performed. Then rising up, he relates all the circumstances of the business enquired for.

Petrus Claudius makes no mention of the drum, on the ground, grows black in the face, and lies as for some moments understand their signifi- dead for an hour or two, and then awakes, and gives his account.

The chord tied with knots is for raising the wind: with mortals is rapidly accumulating to my mind. those skilled in this art have command over the Magical darts are made of lead, with these, re-

venge is executed on enemies.

of yellow, green, and ash. Yellow predominant, sociated with the idea that God "takes little chil- the United States, and we are at a loss to say with this, the possessor can injure whom he pleases. dren," that needs to be corrected. The economy of which one is the Waverly. Probably, however, it them, the magic art died, and the Laps are now God call for any one in the common acceptance o. New York.

the devil snatched it away, and conveyed it to the bodies of persons to be afflicted, so also similar drums to those used by the Laps were used by the seem to agree.

were made.

children.

drums; and also the Runick Almanac with which wonderful things were said to be done. He also says that the tympanum of the mother of the gods so celebrated in Greek and Latin authors, was but a copy of the Lapland tympanum conveyed to foreign parts by Disa, Iris and Diana. The ring and hammer are found on the left hand of Iris at Rome. The tympanum over the head of the goddess, and marks under her feet like those seen on the Lap-

for witchcraft, it will be found the witches profess-

And as to the opinion that the Laps did not send

a dart to those they would destroy, our author does

not agree, for in Mr. Mather's account of the In-

dians in Martha's vineyard, has something similar,

the Indian pawasos were wont to cut a piece of

leather like an arrow head and tie a hair to it, when

Claus Rudbeck in his atlantica treats of the

tended with Moses. Our author adds, notwithstanding all the learning of Rubeck in respect to Thor's hammer, he

showed them the use of the hieroglyphical marks,

with which art the Egyptian Magi afterwards con-

must yield to the opinion of Kircher. In his obeliscus pamphilius, he says the Egyptians in the character T. placed the whole idea of the pantomorphous nature by the circle or ring which they place on the top of it, by this they denoted the celestial orbs in which the Spirits of the world mixes itself, first communicating its virtue to them by the cross. They observed there were two motions appearing in the world, a straight and circular one; and citing Ficinus, he says, the all others; and so great was their veneration for ritualism.

Mr. Wafer in his history of the Isthmus of Da-

(To be continued.)

For the Christian Spiritualist. LIFE.

At times Life seems a shadow—a mystic dream, or fleeing phantom to conscious memory given, as the lessening years roll round. Its childhood's acted in this room, and a promise has been given early morn was bright and joyous, spanning future that still greater demonstrations of this most strange years with Hope's enchanting ideal bow of promise. Phenomena are to be developed in a short time. Then it was that Life seemed earnest-real; and the cup of bliss it pressed on thought and lip, was happiness without alloy. Then it was that o'er the the impress of perpetual joy on earth was given, East, or feel inclined to enjoy the pleasures of that of Hope's early promise by disappointments jarring while on the "deep deep sea." discord riven! One by one, the watch-lights of our | The steamboats "Empire State" and "Bay early seeming in sorrow's surging sea were quench- State" leave Pier No. 2 North River for Newport early life o'ershadowed. Then came manhood's P. M. We have travelled by this line for some rugged school in which was taught, by more ma- years whenever we have had occasion to go to or ture wisdom, Life's true lesson; while the ideal return from the East, and we are happy in being able earth-life heaven, like an enchanter's tale, into ob- to speak in unqualified approbation of the general livion's forgetfulness by it was driven. All now is management and conduct of the commanding and darkness-mystery. Nought now remains but ear- responsible officers.

shrowded now!

dom and design, unto his consciousness is given, - engine, few would imagine they were "affoat on the key that unlocks the portals of the realms of the deep rolling tide." Those at all familiar with THE GREAT PIANO & MUSIC ESTABLISHMENT OF in harmony with perfect laws, his onward progress therefore, for safety, convenience and despatch. to perfection's goal is quickened. How changed life's seeming now! Its early morn with joys and happiness replete, soon shadowed o'er by earth's contending conflicts, a rudimental school is found Such the means the Father-Spirit employs to draw address the audience. His erring children to Himself. 'Tis only through consuming fires the chastened Spirit yieldeth up rejoicing every indication of the ascendancy of Reits inward life, and incense unto God the Father; and thus is its growth perfected, fit meet for light, and 'sociate joys that angels of immortal spheres and the overthrow of Error-come up to this coninherit. Thus is fulfilled man's wanderous beings, salor of any of my Spirit friends as a test upon this charms, or company. He casts himself, he says, and in unison with love and wisdom from the Father given, the only way that leads the weary pilgrim through earth's woes, home to his native heaven.

WILL THERE BE FLOWERS IN HEAVEN, MAMMA?

The sentiment and affection conveyed in the following, will be appreciated by all, who have been The tyre is a round ball, about the size of a wal- called to mourn the too early departure of the agency than that which it purports to be. Not nut, made of fine hair or moss, so smooth and young and loving Spirit from the earth-life, but being able to deny the senses, which God in his light that it seems hollow. Its color is a mixture there is much erronious and injurious theology as- helped progress, for there are many Waverlies in

ignorant of the manner in which the ancient drums that word, so that when a child leaves the earthlife, it is the highest wisdom to believe, it was un-As to the power the Laps had of bequeathing able to stay, and fill the offices of life, with any the art to their children, by reference to the trials pleasure to itself or benefit to others.

A little knowledge of the laws of life will correct this error, and make us understand the true ecoed to have the same power to give Spirits to their nomy and harmony of Nature.

Brightly the sun of a clear cold December day shed its slant rays through the half-closed blinds of a sick room, glowing upon the rosy curtains, and mourners there. A mother sat with bowed head and breaking heart by the bed-side of her darling first born son; and that dark-eyed little girl moved slowly about the room, gazing thoughtfully for a while into the bright, fire then kissing the pale cheek of her brother, and wondering "how long Western Indians. In this their magical practices he would sleep." For hours he had lain with closed eyes and white lips and a breath so short and low that it scarce stirred the white cover .-The fever had left him, but nature was exhausted.

and they told us that our Charlie must die. Sunlight faded, and in the gray twilight we sat watching the little one passing so gently from our circle. At last the eyes slowly opened, and a soft voice spoke the sweet words:

"Mother, how long till summer time?"

"Six months, my darling."
"Then your Charlie will not see the flowers again. Don't cry, mamma; I must go pretty soon, but I wish I could see the flowers once more. Will there be any in heaven? Kiss me, mamma, couland drums, and he says, that Iris, the daughter of sin Amy, good night, sweet sleep"—and Charlie Inachus, went into Egypt a little before the time of was with the angels. Then we crossed his white Moses, and taught the Egyptians incantations, and hands over his still heart, and smoothed back the golden curls from his pure temples, and they laid our faded lily upon the stainless snow. Our boy was too frail and fair for earth, and God has taken him to a holier clime.

Yes, there are flowers in heaven, sweet child such flowers as thou. Their tender 1 stals cannot bear our wintry winds, so angels gather them, and they go to bloom in fadeless beauty in the garden of our Father in heaven.—Genera Constar.

MANIFESTATIONS IN BUFFALO.

The following, which we clip from the Buffalo Republic, is as marvelous as anything we have heard of, whether at Koon's or elsewhere.

Buffalo has already been favored with very wonderful demonstrations of Spirit power; and if these manifestations continue, we shall expect to hear of Egyptians preferred the figure of the cross before numerous conversions to the facts and faith of Spi-

> "Mr. Davenport has a room on Main street, next below the corner of South Division street, in the upper part of the building. This room is is about 12 feet high in the clear. In the room is a circular table made of hard wood, screwed toshown in different parts of the room; water is sprinkled in profusion in the faces and on the persons of the visitors, while there is no water in room: strange and unnatural voices are heard, and finally one of the boys is taken up to the ceiling, where he makes a red mark, and while up there speaks to let them know where he is. These and many other strange and wonderful things are en-

> > ROUTES TO BOSTON.

As Summer is the season for travel, we wish to o'erarching all with the Sylvan hues of a golden kind of pastime or recreation, that the Fall River sunset even. But as time fled on, and on the steamboats are not only the safest, but that route thoughtful brow experience traced in furrowed through, from New York to Boston, the best for all lines its grown impress, how was the mystic spel persons, who wish to enjoy the luxury of sleep

Then night's dark pall the golden memory of and Fall River, on alternating days, at 5 o'clock,

nest conflict fraught with Earth's cankering cares In leaving New York at 5 o'clock, there is a fine and disappointments consuming sorrow. These the opportunity for seeing the surroundings of the city, legacy, the present from the early past inherits, and observing the scenery, as deep twilight does And oh, how deep in mystery seems one's being not come this season of the year, until near eight o'clock. Before this time, however, supper is servlimin, are satisfied that Dr. Manau in the both of the work is the title of the work is most which will stir the waters to a four MODERN MYSTERIES EXPLAINED! Man! the wanderous being man! who and what ed, for such as choose to eat. After which, singon. At length the wanderous scroll on which his "home scenes," that were it not for the tremulous being's mystery is written, revealing infinite wis- motion of the boat, resulting from the work of the

death, while to the wandering Spirits inward sense, the motions of the beat, will have no difficulty in the veil is lifted that hides the life to be-the state enjoying a good sleep, as the boat does not arrive immortal. From the understanding, the mists of at Fall River until after four o'clock. A short ride error flee away, and from the eye, the scales of of two hours in the cars takes you to Boston in ignorance and darkness fall, while to his inner con- time for an early breakfast, giving you a whole sciousness the light and truth is given, to guide his day, should it be necessary to return by the same erring footsteps to the Spirits' heaven; and thus route in the evening. We recommend the route.

> GREAT MASS MEETING OF THE FRIENDS OF HUMAN PROGRESS.

A meeting of the Friends of Human Progress to be; while the precepts which experience taught, will be held in WAVERLY, on the 19th of August, to were but the needful footprints on the sands of continue for three days, and as much longer as the teachings frought in life's swift passing years, rangements has been appointed to seeure accomto him who has the perception given to profit by modations for all who may be in attendance from the lessons that the soul's true culture needeth! __ abroad. Eminent speakers have been secured to

Friends of Human Progress !- ye who hail with form in Religion, Philosophy, Social and Industrial Life-all who labor for the advancement of Truth vocation of co-laborers with you. The homes and the hearts of good men will welcome you with re-

Justus C. Lyons, Mrs. E. Hanford. Hiram Thomas, Mrs. L. A. Hollenbeck, Mrs. Rice, Mrs. A. Edgecombe, Henry Lyons, F. Lyons, A. Rice, R. Hollenbeck, George Edgecombe, M. Royal, Wm. Peck, Con Waverly, July 12, 1855. Committee of Arrangements.

Had the committee been more definite in their designation of the place of meeting, it would have Since the introduction of Christianity among Heaven does not need, nor does the providence of is Waverly, Tioga county, in the western part of

THE HEALING OF THE NATIONS. PUBLISHED BY THE SOCIETY FOR THE "DIFPUSION OF

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good from the beautiful realms of the day, Viat leads to the kingdom of fire.

My spirit desparingly has Darkly I wandered forforn and forsaken.

 $\frac{1}{4\pi h^2 \ln n \, \mathrm{canne}}$ an angel appareled in light, Wire love in her luminous eyes;

and Licard a sweet whisper, in accents of love Formett of the darkness and torture and nightprefetal of terrestial weesgethe beautiful kingdom of light.

The angel whose name is Lenore, and aid we ne'er shall be parted,

AN ANGEL IN THE WATERS. BY GEORGE W. BUNGAY.

Wait not, my halting brother folial the napkin on thy head,

To a life shall be a Sabbath day. Thy blass shall know no sorrow

eld man is again a boy.

WHO SUPPLIED THE ISTELLIGENCE?

destring truth for truth's sake, and to this end, had happened to me on my journey to Lapland." testing the identity of the Spirit commu-

bas it not prove the theory of mind acting upon wasag to a scribe the phenomenon to anything but Which really is a as utterly futile, for here are the Internal theories must always give place to them this case is, that I was not at the time of the comminication, nor never had before thought of receivwe do first and last letters of the given and sireorbest; yet they came, and when received, I did

New York, Aug. 2, 1855.

From the Liberator. WATCHING ANGELS.

Wrapped in the silence of the brooding night,
The mortal, on his pillow calmly sleeping,
Sees not the band of angels, clad in light, Sees not the band or angers, chad in light,
Around his couch their tireless vigil keeping.
Perchance his thought files wildly high and far,
A thousand shadowy forms his sense deceiving.
But in the woof of all his fancy there,

A golden thread that angel-band are weaving. Deep in his heart some longing wish is waking:
Perchance his soul is drooping in despair,
His o'crtasked heart beneath its burden breaking.
But there the angels shed the light of love.
The dads closely Perchance the slumberer feels intrusive care

The dark cloud now no more is mantled o'er him; He sees the ladder reach him from above,

And sees the angels who to heaven restore him. Haply the slumberer in a fever dream Suffers unconscious, ever restless turning,
While through his veins the life-supporting stream Courses in fiquid fire, its channels burning. Then are the viewless hands laid on his brow, The pure life-essence in his frame distilling, Coursing its every favored part—and now
The temple of the soul with pleasure filling.

But most of the watching angels guide the thought-If in the mortal's heart be wrong or error. a by the pure and viewless influence taught, Soon by the pure and viewiess and He sees his wrong as in a magic mirror. He sees the end where leads his tortuous path, Its darkness and its danger, and, awaking, He finds within his soul a holier faith, And turns with willing heart, his sin forsaking

Thus does God guard his children, whether laid In all unconscious sleep upon the pillow, Or wandering wildly far from mortal aid, Or wandering wildly far from mortal aid,
Epon the waste, the mountain, or the billow.
No one is left unguarded on his way,
Though of by passion's gale all wildly driven;
Aye at the helm is He, whom waves obey,
Who guides life's bark, and moors it in the haven.

THEY AREICONE.

BY CHARLES W. DENISON. To their far off homes in the sunny clime. Where the woods to the march of the winds keep time, And the great Spirit sits on the clouds sublime They are gone!

Where the wild Atlantic billow-shock Dashes its spray on Plymouth Rock, All scattered and torn, like a hunted flock— They are gone!

Where Niagara's pealing thunder wakes The regal sleep of the mighty Lakes,
To the silent wilds of the prairie brakes—
They are gone!

Where the craggy Alleganies stand, By the shores of the stream through the Valley land, To Bahama's Gulf and Pacific strand— They are gone!

But their Spirits are hovering around us still; They linger near and they ever will; And never, from river, or valley, or hill-They are gone 1 Florence Heights, on the Delaware.

'From Dream Land and Ghost Land.1 REMARKABLE ILLUSTRATIONS OF OMEN AND PROPHECY.

But the most remarkable of these desert superstitions, as suggested by the mention of Lord Lindsay, is one which that young gentleman, in some place which we cannot immediately find, has noticed, but which he only was destined by a severe personal loss immediately to illustrate. Lord L. quotes from Vincent le Blanc an anecdote of a man in his own caravan, the companion of an Arab merchant, who disappeared in a mysterious manner. Four Moors, with a retaining fee of 100 ducats, were sent in quest of him, but came back re infecta. "And 'tis uncertain," adds Le Blanc, "whether he was swallowed up in the sands, or met his death by any other misfortune; as it often a little aside from the company, saw three men his thinking, favored very much his companion; and, as he was about to follow them, his real companion calling him to come back to his company, counterfeits, we know from Sir Capel de Brooke substratum of the real, the impassioned, the human, by the wolves who roam about the nightly encampthe wilder and more aerial forms of superstition; ments of travellers. But there is a secondary dis-not so far off from fleshy nature as the purely allethose whose eyes are once opened to the discern- the penitential. In this middle class, "Gabrel's ment of these phantoms. To see them, or to hear hounds"—the "phantom ship"—the gloomy lethem, even where the traveller is careful to refuse time. This is another form of that universal faith which made it impossible for any man to survive a sands, attesting the high activity of the miraculous bodily commerce, by whatever sense, with a Spiritual Being. We find it in the Old Testament, ration, wheresoever the voice of the people makes where the expression, "I have seen God and shall die," means simply a supernatural being; since no Hebrew believed it possible for a nature purely human to sustain for a moment the sight of the Infinite Being. We find the same faith amongst ourselves, in case of doppelganger becoming apparent to the sight of those whom they counterfeit, and in many other varieties. We modern Europeans, of course, laugh at these superstitions though, as La Place remarks, (Esai sur les Probabilities,) any case, however apparently incredible, if it is a recurrent case, is as much entitled to a fair the beadle, and hides herself from the overseer." valuation as if it had been more probable beforehand.* This being premised, we, who connect Horace, or the more dreadful Erichtho of Lucan, superstition with the personal result, are more impressed by the disaster which happened to Lord Lindsay, than his lordship, who either failed to they have entered into more frequent combinations notice the nexus between the events, or possibly with state functions and state movements in our declined to put the case too forward in his reader's modern ages than in the classical age of Paganism. eye, from the solemnity of the circumstances, and Look at prophecies, for example. The Romans had the private interest to himself and his own family, a few obscure oracles affoat, and they had the Syof the subsequent event. The case was this :-- Mr William Wardlaw Ramsay, the companion (and we believe relative) of Lord Lindsay, a man whose honorable character, and whose intellectual accom- On the other hand, look at France. Henry the in crossing the well-known valley of the Wady Araba, that most ancient channel of communica-Ramsay saw, to his own entire conviction, a party

* Is as much entitled to a fair valuation under the laws of induction as if it had been more probable beforehand."—One of the cases which La Place notices as entitled to a grave consideration, but which would most assuredly be treated consideration, but which would most assuredly be treated as a trivial phenomenon, unworthy of attention, by common-place spectators, is—when a run of success, with no apparent cause, takes place on heads or tails, (pile au croix.) But La Place insists on its being duly valued as a

Lord Lindsay had gone to visit Palmyra, Mr. Ramsay died at Damascus.

the convent, he could not venture on such a transa man of scrupulous honor) yielded to the tempta- steps." tion of substituting for the saint's skull another less saintly relic he embarked on board a Grecian ship; that Ghostly lore is not extinct. was alternately pursued and met by storms the most violent; larboard and starboard, on every quarter, he was buffeted; the wind blew from every point of the compass; the doctor honestly confesses that he often wished this balefull skull back in safety on the quiet altar from which he took it; and finally, after many days of anxiety, he was too happy in finding himself again restored to some Oriental port, from which he secretly vowed never again to sail with a saint's skull, or with any skull, however remarkable phrenologically, not purchased in an open market.

most memorable sections, the spirit of the miraculous, as it moulded and gathered itself in the superstitions of Paganism; and we have shown that, in the modern superstitions of Christianity, or of Mahappens, by the relation of a merchant then in our hometanism, (often enough borrowed from Chriscompany, who told us, that two years before, tra- tian sources,) there is a pretty regular correspondversing the same journey, a comrade of his, going ence. Speaking with a reference to the strictly popular belief, it cannot be pretended for a moment who called him by his name; and one of them, to that miraculous agencies are slumbering in modern ages. For one superstition of that nature which the Pagans had, we can produce twenty. And if, from the collation of numbers, we should pass to he found himself deceived by the others, and thus that of quality, it is a matter of notoriety, that from was saved. And all travellers in these parts hold, the very philosophy of Paganism, and its slight that in the deserts are many such phantasms seen, root in the terrors of profounder mysteries of Spithat strive to seduce the traveller." Thus far it is ritual nature, no comparison could be sustained for the traveller's own fault, warned as he is continual a moment between the true religion and any mode ly by the extreme anxiety of the Arab leaders or whatever of the false. Ghosts we have purposely £13 were spent upon two public appearances, and omitted, because that idea is so peculiarly Chris tance, if he is duped or enticed by these pseudo- tian,* as to reject all counterparts or affinities from men: though, in the case of Lapland dogs, who other modes of the supernatural. The Christian ought to have a surer instinct of detection for ghost is too awful a presence, and with too large a and others, that they are continually wiled away for our present purposes. We deal chiefly with tance, according to the Arab superstition, awaiting goric-net so near as the penal, the purgatorial, gends of the charcoal burners in the German fotheir lures, entails the certainty of death in no long rests—and the local or epichorial superstitions from every district of Europe, came forward by thouand the hyperphysical instincts, even in this geneitself heard.

Thus we have pursued, through many of its

"But in Pagan times, it will be objected, the opular superstitions blended themselves with the highest political functions, gave a sanction to national counsels, and oftentimes gave their starting point to the very primitive movements of the state. Prophecies, omens, miracles, all worked concurrently with senates or princes. "Whereas in our days," says Charles Lamb, "the witch who takes her pleasure with the moon, and summons Beelzebub to her Sabbaths, nevertheless trembles before Now, as to the witch, even the horrid Canidia of seems hardly to have been much respected in any era. But for the other modes of the supernatural, bylline books under the State seal. These books, in fact, had been kept so long, that, like Port wine superannuated, they had lost their flavor and body. plishments speak for themselves, in the posthu-historian, speaking of the fifteenth century, demous memorabilia of his travels, published by scribes it as a national infirmity of the English to Lord L., had seen an array of objects in the desert, be prophecy ridden. Perhaps there never was which facts immediately succeeded demonstrated to any foundation for this as an exclusive remark; have been a mere ocular lusus, or (according to but assuredly not in the next century. There had Arab notions) phantoms. During the absence from been with us British, from the twelfth century home of an Arab sheikh, who had been hired as Thomas of Ercildoune in the north, and many conductor of Lord Lindsay's party, a hostile tribe monkish local prophets for every part of the (bearing the name of Tellaheens) assaulted and island; but latterly England had no terrific propillaged his tents. Reports of this had reached the phet, unless indeed Nixon of the Vale Royal in English travelling party; it was known that the Cheshire, who uttered his dark oracles sometimes gave birth. Tellaheens were still in motion, and a hostile ren- with a merely Cestrian, sometimes with a national counter was looked for for some days. At length, reference. Whereas, in France, throughout the sixteenth century, every principal event was foretold successively, with an accuracy that still tion between the Red Sea and Judea, &c., Mr. shocks and confounds us. Francis the First, who opens the century (and by many is held to open the book of modern history, as distinguished from

* Because that idea is so peculiarly Christian."—One reason, additional to the main one, why the idea of a Ghost could not be conceived or reproduced by Paganism, lies in the fourfold resolution of the human nature at death, viz: eroix.) But La Place insists on its being duly valued as a fact, however unaccountable as an effect. So again, if, in a large majority of experiences like those of Lord Lindsay's party in the desert, death should follow, such a phenomenon is as well entitled to its separate valuation as any other.

tone the imagination naturally assumes, in scenes event, a description of that tournament, on the the same time that perhaps an answer would not presenting so little sympathy with the ordinary marriage of the Scottish queen with his eldest son, be received to a letter addressed to him. I have feelings of humanity;" and he reports the case in Francis II., which proved fatal to himself, through always found Mr. Hume civil to myself, and I do these pointed terms: -"Mr. Ramsay, a man of the awkwardness of the Compte de Montgomery not mention these facts to his disparagement, but remarkably strong sight, and by no means disposed and his own obstinacy. After this, and we believe in justification of the people. For if it is so very to superstitious credulity, distinctly saw a party of a little after the brief reign of Francis II., arose difficult for those who are willing to pay for small horse among the sand-hills; and I do not believe Nostradamus, the great prophet of the age. All the private seances to procure them, how much more he was ever able to divest himself of that impres-children of Henry II. and of Catherine de Medici, difficult must it be for the public at large! Indeed sion." No-and, according to the Arab interpreta- one after the other, died in circumstances of suffer- it is an impossibility. The mediums are not sent tion, very naturally so; for, according to their faith, ing and horror, and Nostradamus pursued the to the public at all, but to the favored few. What he really had seen the horsemen; phantom-horse- whole with ominous allusions. Charles IX., though wonder, then, that the public are unprepared for men certainly, but still objects of sight. The se- the authorizer of the Bartholomew massacre was speaking mediumship, when they have not gone mystifying us, though instructing us at the same quel remains to be told—by the Arabian hypothe- the least guilty of his party, and the only one who through the preparatory school of the physical desis, Mr. Ramsay had but a short time to live—he manifested a dreadful remorse. Henry III., the monstrations? was under a secret summons to the next world. last of the brothers, died, as the reader will re-And accordingly, in a few weeks after this, while member, by assassination. And all these tragic to took at. Amid clouds there is hope; and I for successions of events are still to be read more or one am not an admirer of sunshine without clouds. less dimly prefigured in verses of which we will No Egyptian climate for me-no perpetual tyranny, This was a case exactly corresponding to the not here discuss the dates. Suffice it, that many even from the sun. A cloudless sky is itself an Pagan nympholepsus—he had seen the beings whom authentic historians attest the good faith of the Egypt; a sunless sky is perhaps no worse; a little it is not lawful to see and live. Another case of prophets; and finally, with respect to the first of of the blue is always refreshing amid the gloom; Eastern superstition, not less determined, and not the Bourbon dynasty, Henry IV., who succeeded and we have it. A few are gratified, astonished less remarkably fulfilled, occurred some years be- upon the assassination of his brother-in-law, we and convinced by Mr. Hume's demonstrations. fore to Dr. Madden, who travelled very much in have the peremptory assurance of Sully and other Some of these are distinguished men. Some are the same route as Lord Lindsay. The doctor, as a Protestants, countersigned by writers both histori- astonished without expressing conviction; and phrenologist, had been struck with the very singu- cal and controversial, that not only was he pre- some say it is astonishing, but that it is absurd to lar conformation of a skull which he saw amongst pared, by many warnings, for his own tragical suppose it is done by Spirits. They think they many others on an alter in some Syrian convent, death—not only was the day; the hour prefixed—will find it out. Some have got a new phrase, He offered a considerable sum in gold for it; but it not only was an almanac sent to him, in which the which they think throws light on the subject. They higher order than any we have yet had—one who was by repute the skull of a saint; and the monk bloody summer's day of 1610 was pointed out to talk of a "projection of the will," and seem to with whom Dr. Madden attempted to negotiate, his attention in bloody colors; but the mere record think that this will explain everything. I prefer not only refused his offers, but protested that even of the king's last afternoon shows beyond a doubt Aladin's lamp; and the suspicion is that Hume has for the doctor's sake, apart from the interests of the extent and the punctual limitation of his anxie- got an old lamp that he rubs. Sir Edward Bulwer ties. In fact, it is to this attitude of listening exfer: for that, by the tradition attached to it, the pectation in the king, and breathless waiting for to this idea to begin with. It is Spiritual, and adskull would endanger any vessel carrying it from the blow, that Schiller alludes in that fine speech mits of individual intelligence. He does not see the Syrian shore—the vessel might escape, but it of Wallenstein to his sister, where he notices the enough of intelligence to admit the humanity of would never suceeed in reaching any but a Syrian | funeral knells that sounded continually in Henry's | the Spirits. He is looking for classical taste and | Moses. Christ was not, for he scattered Israel inharbor. After this, for the credit of our country, ears, and, above all, his prophetic instinct, that which stands so high in the East, and should be so caught the sound from a far distance of his mursibyls are better types of Spiritual mediums than great field of sectarian scattering, awaiting the sibyls are better types of Spiritual mediums than great field of sectarian scattering, awaiting the sound from a far distance of his mursibyls are better types of Spiritual mediums than great field of sectarian scattering, awaiting the sound from a far distance of his mursibyls are better types of Spiritual mediums than great field of sectarian scattering. punctiliously tended by all Englishmen, we are derer's motions, and could distinguish, amidst all poets are. The leaves are still membra disjecta sorry to record that Dr. Madden (though otherwise the tumult of a mighty capital, those stealthy

When such remarks as these occur in a great and him and lead him as a shepherd doth his flock." remarkable from his own collection. With this eminent journal in our age, it may be plainly seen

> (Concluded.) From the Spiritual Telegraph.

FOREIGN CORRESPONDENCE.

SPIRITUALISM IN ENGLAND.

Lombon, Ju'y 11, 1855. DEAR SIR: Three months ago, when it was first announced that three mediums were on their way to London, it was expected by the friends of Spiritualism here that there would be a renewal of the old excitement created by the visit of Mrs. Hayden in 1852. Mrs. Hayden has come once more and returned to the States, without being noticed by the Prees. Mr. Hume has been here for three months, and the great vehicle of public instruction is equally silent respecting him. But then it was his expressed wish that his name should not be mentioned in print; and, so far as my observation goes, his wish is gratified, for I have never yet seen his name in any English book, pamphlet, or perioamong a few private friends, who highly appreciate her many excellent qualities, independent of her mediumship, the English may be said to be ignorant of her presence in London.

Two attempts have been made to collect a public audience to hear her; but they have both failed. It is possible that not sufficient money was spent in announcing her discourse. But money only £7 13s. 6d. returned. The loss is but a trifle; the public indifference is not. The second meeting satisfied all present that it was not expedient that any other attempt should be made. The audience was captious and fretful, but not rude --There was a dissatisfaction evinced, arising chiefly from an ignorance of the Spiritual phenomena.-Some appeared to have come expecting to see what they called tangible demonstrations. One wanted to know the name of the Spirit that spoke through her; another wanted to consult a Spirit through her; and thus through the childish curiosity of well-disposed persons, unacquainted with the movement, a scene of gentle confusion arose which disbodied Spirit; and to my mind it would appear with the law of order. And much of that rubbish is real moral evil. There is evidently much divi-Emma addresses us. But then I am previously tered, Judah is dispersed, and the tribes and famiconvinced of the genuineness of the Spiritual lies are even at war with each other. There is rivmovement by other means—not by Miss Jay's they do not support one another and join forces. I therefore do not blame them. Indeed I expect-that was the first and I believe the only evening ed or feared a greater confusion, as the result of an that they met. Next day they separated, and attempt to introduce a novel question to the public heard of their quarrelings. Into the dispute I do with so little demonstrative evidence.

Miss Jay speaks well: all admire her fluency, calm self-possession and power of expression, and natural style of declamation and metaphor before

are alike. Consider that we have no medium of seeks only the feeble side of the cause that he atany value accessible to the public. Consider that tacks, and avoids the strong. He is easily detect- heaven of any respectability at all. for all England, and then say what the United States would have done with no more. Consider, though it be. also, that your political press is nearly as dumb as the middle or feudal history,) had the battle of our own upon the subject, surrounded though it is nows. Even the Spirits themselves are loose; they

of horse moving among some sand-hills. After results—by his own Spanish captivity—by the ex- by those who do not know him are thus defeated in Spiritualism to be milder in its form than the old highest seats in heaven, (where the church locates that this must have been a delusion. It was establof Spain-finally, by his own disgraceful death, their attempts to investigate, they cannot be blamlished, that no horsemen could have been in that through an infameus disease conveyed to him ed for not investigating. One of our most distinneighborhood at that time. Lord Lindsay records under a deadly circuit of revenge. This king's son, guished poets wrote to me a few weeks ago for Mr. ly used in all its revelations. "Harris's Poems, the case as an illustration of "that spiritualized Henry the Second, read some years before the Hume's address. I gave it him, but told him at rich though they be, are as dark as the Apocalypse

However, there is a sunnier side of the subject thinks the Spirits are fairies. I have no objection (scattered members,) and ever will be till the gather comes, for "He that scattereth Israel will gather

What Lord Brougham thinks I have no means

of knowing. Probably he keeps his thoughts to himself. In his elevated position it is prudent sometimes to do so. Sir David Brewster and he together had a seance with Mr. Hume, and Sir David has had several. These men are therefore willing to probe the matter. They cannot be accused what he sends. of indifference. Whether Sir David expected to find a confirmation of his old hypothesis of delusion or imposture, as expressed in the North British Review, I cannot say, but it is natural that he wished it. A man who has committed himself to an opinion, like Mr. Paston with his atheism, likes to see it verified. If he is confirmed in his old views, we shall have more on the subject. If not, number of churches, more Sabbath schools, and we must wait till we see what he will do. But it matters not what great men think of such a subject. They are not the natural patrons of new revelations. They rise to distinction rather by following the times than preceding them. The men for posterity are not the men for to-day. The their age. What is of to-day in them shrouds and buries them in due time. What is of to-morrow is courage to go beyond to-day, even when they think beyond it. And men of no repute attain to that immortality which men of repute have not the doubt that the present movement toward Spiritualprinciples, it is a movement required by the times, lensuing week. in the natural course of things, and as intelligible or Copernicus, or any of the physical philosophers of a faith without hope and a religion without a race. soul. But this gives hope to faith and a soul to religion, and is as high above science extracted from earth as the sunshine itself is above the earth-

born clouds that intercept it. I have no fear of it. But it must undergo many turbed the proceedings. The speaking mediums changes. It is like the path of the just, that shinare not adapted for the beginning of the move- eth more and more as the day advanceth. It is style, and with more matter-of-fact illustration than when they walk upon stones. The way must be can be expected from them. The matter-of-fact made clearer for the feeble and the irresolute. The argumentative oratory belongs to our own logical navies must go out first and make the line; after less genuine inspiration than the style in which sion of opinion among Spiritualists, Israel is scatoratory. And were I not convinced by other In my simplicity and ignorance, when I heard of means, I believe I should just act as the disaffected three mediums coming to London, I expected a of her audience acted, by expressing my donbts. compound force. I have been sadly disappointed. not enter. I only look at the fact of disunion. What is this but the old man not yet put off? It is but the old coat of many colors with a new patch upon it. What benefit can any soul receive her graceful delivery. She is sometimes richly by accepting a faith so little efficient in stilling or eloquent; but she is not argumentative. She breaks controlling the strife arising from rivalry in trade down in argument—that is, she falls into her more or profession? I see repeatedly an advertisement in a Spiritual paper, in which the advertiser says he is the most reliable medium in Boston, or the she has brought the argument to its close. It seems best trance medium for examination of diseases. to melt in her mouth. It never has full utterance; This is throwing stones at other mediums. If true, and thus a doubt is left respecting its tendency delicacy forbids the advertiser himself to tell it; and sometimes even respecting its meaning. Her and if not true, truth itself forbids him. I think it would be well for Spiritual editors to discourage words are suggestive; they are often poetically this assumption. Let the public discover the best beautiful, but they are seldom definite. But men for themselves. Such foibles do harm to a cause; very naturally want the definite in a new doctrine, and as a proof of this, a very silly article in Dicand cannot be satisfied without it. Hence the kens' Household Words against Spiritualism, collected all its artillery from the advertising columns struggle that all revelations have had with the men of the Spiritual papers. It of course overlooked of the age in which they came; for they are inde- the amiable features of these advertisements, in finite by nature, and to this day their indefinite- which the advertiser says he will return the money ness is the cause of the sectarianism to which they in case of failure, or will charge nothing from the poor, or nothing from any one, but accept a gra- Those who are passionately absorbed in the purtuity, &c. But it is the object of an enemy not to It is of no use to blame the English. All men reason, but to wound and destroy, and therefore he we have only had one American rapping medium ed. A one-sided man is always an enemy, and an enemy is always a one-sided man. In an age like this there are few reasoners, age of boasted reason

I look for a gatherer or Triton among the min-Pavia foreshown to him, not by name, but in its by mediums innumerable, and then you will not the one that Smedenberg save took place in the one that the one that Smedenberg save took place in the one that the one the one the one tha wonder that so little is said in England about it, in the Spiritual world was a reality, it was not a but rather so much. There is no unwillingness to finality; it was but a shadow. The sectarianism inquire here, but there is a want of means. I know of Spirits is as great as that of men, and their several persons in England, anxious for a seance judgment as indefinite. In so far as they merely show themselves, they have done great service, inwith Mr. Hume, who have written to him on pur- spired much hope, and administered much compose, and have not even received an answer to fort; but nothing toward a communion of mind their letters. Mr. Hume is in bad health, and may has been done—nothing to bring the sectarianism amples which compose the conventionalities of so-folly, extravagance and dishonesty.

of horse moving among some sand-hills. After- results—by his own Spanish captivity—by the ex- by those who know him be excused. But when of ages to a crisis. I believe the sectarianism of ciety—who can consider these as occupying the sectarianism. It is sectarianism translated into a higher meaning. But I cannot yet see the Church in its churches, and the vail is evidently deliberate-Linton's "Healing of the Nations," pretty though it is, cannot carry conviction. Edmonds and Dexter's "Spiritualism," worthy as it is of a most conspicuous place in the Literature of Revelationthough much more definite than the other two books—still impresses the mind with a strong be-books—still impresses the mind with a strong be-but religion, plain, practical religion—is scouted presentative and symbolical—not actual visits to There is one vail rent; but there is another to be rent. We have not yet entered the inner court. There are actual Spirits; but they are evidently Probably this is the legitimate object of all revelation. The definite sphere of thought is our own proper incarnate humanity.

I believe in the coming of Messiah. In this reperhaps in no other respect are the Jew and I while hearing the Word, they could not compa pernaps in no other respect are the bend at the bend its essence, and particularly that they can alike. It matters not. We are not required to be hend its essence, and particularly that they can accurate in our prevision. It is enough that we not inweave that essence in their lives. To the believe and hope that unity is the ultimate; and a who cannot appreciate the power and beautr personal unity, as a nucleus for collective unity, is the gospel so far as to absorb its excellence in the most simple and natural belief. Another Moses their lives; but who, day by day, vititiate the is wanted; for we are all in Egypt, and we want a characters by low and grovelling pursuits, we can law for definite organization of society and for only say with the poet:—
moral guidance. Such a law cannot easily come to

"Go—like the Indian us by popular legislation; but if it does come to us by such means, I am willing to accept it. How the unanimity is to come, however, without a personal advent of some sort. I cannot understand and that personal advent is merely a medium of a will do greater works than Christ did. "He that believeth in me, greater works than these shall he do, because I go to the Father." There is a greater medium than Christ, and he is the Messiah .-Christ is the Father. He has told us this often and he "goes to the Father"-that is, becomes the Father that the Son may appear. That Son is the son of man and woman naturally, and the son of Christ by regeneration. It seems all very plain.—And that son of Christ is the prophet like unto gatherer. The Spirits themselves await the gatherer, and are evidently, in their present ungeneralized and undisciplined state, inefficient reformers. When he comes, they will obey him as the elements obeyed Christ, and all things will work together coordinately to a definite result. Such are my hopes and prospects; but I should be sorry to insist upon them, since I have been so often mistaken upon smaller matters. We should all encourage an open mind that is ready to receive the good and the true in the form in which they are sent to us by Providence, instead of dictating to him what he ought to send, and refusing to accept EURUS.

From the Boston Herald. PREACHING AND PRACTICE.

If the people of New England are not governed by higher impulses and loftier principles than the rest of mankind, it is not for the want of preaching. In proportion to our population, we have a greater | derful mystery of Nature and Nature's God. more religious instruction, than can be found in any other community; and the inference is, that we ought to be better, more self-sacrificing, more charitable, more devout than other people. Is it so? Let us see.

The time was in New England when religion was absorbing, and entered into, the vitality of the peodical. Emma Jay is still among us; but except ten, except in so far as they do precede and defy ple. But the old Puritan stock, however deeply engrossed by their religious tenets, were always famous for keeping an eye on the main chance. the immortality which they covet. But few have Their descendants have sadly deteriorated from the religious feeling of their fathers, but have lost none of their devotion to the interest of "number one." They cannot outgrow their passion for religious courage to appropriate. I think there can be little disputation, if they do that for a religious sentiment; and hence, while the pulpit keeps up its fire, with the popular religion of the day; but, that sur ism will illustrate those who encourage it rather some people snore during the sermons, while God, the world's most interesting drama is r. car than those who do not. Even on philosophical others are engaged planning their business for the

> The preacher announces almost every Sunday as the return of a planet or a comet in its orbit that we are destined for immortality, and we hear motion; mysterious sounds come forth from be when it has reached its aphelion. History explains it iterated and reiterated. But who practically | youd the regions of science; unseen intelligent the necessity for it, and it will very soon throw believes it? Look over the community and see. light upon history. It will do more than Newton Premise that we are to live for ever. Who then of error and wrong send forth their countless doubts that the body in which we shall be raised gions of evil Spirits to join their fellows on earth, ever did, for they labored only in the region of will be unfitted for the gratification of almost all war against the angel hosts of God and their break death, and left their disciples in the cheerless gloom the low desires which constitute the vitality of our

See the merchant, with his mind in a state of feverish anxiety for a term of years, till he thinks, dreams, cares for nothing but the fluctuations of markets, the rise and fall of stocks, the prospects of crops, &c. &c. Is the state of mind thus engendered a fit preparation for heaven? Nay, more, ment, unless they come in more argumentative encumbered with much rubbish at present, and can a being who is vitally and exclusively engross-tender feet cannot enjoy even the richest scenery ed by such things, possibly live in such a place as ed by such things, possibly live in such a place as heaven is pictured by our saints to be? But we are nature—impose upon thy followers such requited that our merchant is pious; that he contributes ment? Speak! honest Robert Barclay, and attached the solution of the solution carnesiness of a nature—impose upon thy followers such requited the solution of the solution carnesiness of a nature—impose upon thy followers such required to the solution of the solution carnesiness of a nature—impose upon thy followers such required to the solution of the solution carnesiness of a nature—impose upon the followers such required to the solution of the solution carnesiness of a nature—impose upon the followers such required to the solution of the solution carnesiness of a nature—impose upon the followers such required to the solution of the solution carnesiness of a nature—impose upon the followers such required to the solution of the solution carnesiness of a nature in the solution of the solution carnesiness of a nature in the solution of the solution o humanity, and therefore is not becoming a disemthat the public will travel freely. All this accords to Bible and Missionary Societies, attend church if in thy day, the harpsichord was an abomination regularly, and teaches Sabbath school. Granted, but what has that to do with his individual development, his inner life, which after all this may be, frivolity, are not babies prohibited? There is a and generally is, absorbed by the transitory trifles music in one baby than in for-te pianos! Yet is of the present existence?

And the lawyer-he who sharpens his wits to circumvent the rights and wrest the law to the radiant under its influence. benefit of his clients, until his own mind has no power to distinguish the right from the wrongisn't he in a promising way for his destination to the abodes of the blessed? But enough-every class is engaged in a death-like struggle for the gew-gaws and baubles of this world, and each as the example for mankind; thy very taste, sale vainly imagines that he is drawing near heaven be- ored as it is, has been beautiful to us; thy E cause he complies with certain conventional rules as to maintaining the ministry and supporting the too lofty standard, blundering back into the glov religious institutions of the day!

There are hundreds, may we not truly say, thouands of our people who attend church from their cradle to their graves without imbibing a spark of that vital piety which leads a man to do good for bug! For thou hast fallen into the pride that its own sake. The good they do is constrained and humility—the very vanity of affectation. unwillingly done. Their hearts are of, and with, the world. The enthusiasm and energy which they in spite of the mist of gentlest poesy-which exhibit in their affairs of business and pleasure, ever surrounded, in our heart, the image set sadly contrast with the listlessness which they worship. No music! Avaunt! thou most amig manifest in the performance of their Christian duties. And we sinners are assured from the sacred desk, that "of such is the kingdom of heaven." This is all nonsense, and everybody knows it script. suits of this world must get rid of the effects of such pursuits before they could possibly live in a

Our fashionable ladies who lead equally in the ton distributive justice. and in the church—who recline on damask cushions and sleep over gilded prayer books—whose or eighteen dollars for a new hat in Broadway, s succeeding week is spent in envy and detraction yet cut down to the lowest possible figure the proabout matters which would never occupy the at of work which they give out to poor seamstres tention of any refined human being-these, the almoners of the church; the benefactor of the poor establishment, where girls sew ten or eleven how because it is fashionable to be so; the advocates a day for three dollars and a half a week; and and upholders of all that society, for the time they are afterwards obliged to employ an unit being, approves; and the terror of every body who tending dressmaker to alter it, they grumble will not conform to the anything but Christian ex- Fashion is a heartless thing, the fruitful source

them,) without smiling at the picture which such a heaven must present? This state of things will not answer for sane and

sensible persons. Either let us have no talk about immortality from the pulpit, or let us see the com. munity virtually cultivating such faculties and powers as would be consistent with an eternal life. The Lord knows that we have theology enoughfrom all decent society. It is simply talked about presentative and symbolical—not actual visits to and that is all. It enters into the vitality of none the Spiritual world; and that the administering of us. We are absorbed by our business, and our Spirits are mystifying Spirits, vailed vestals, the Spirits are mystifying Spirits, valued vestals, the amusements, as though these were to be our constant companions in another world; and we fear that one of these days our saints will wake up in their expected immortality and find they have made a sad mistake as to the designs of their ten. poral existence. When the baubles of this world shall not only have passed away, but have so war, ed their better qualities that heaven itself cantag

spect I am as much a Jew as any old clo' man; but be appreciated by them, they may regret the

"Go—like the Indian—in another life Expect thy dog, thy bottle, and thy wife: As well as dream such trifles are designed As toys and empires for a Godlike mind."

SPIRITUAL PERCEPTION " Enoch walked with God,"

God being a Spirit, seeketh such as are Spiritual as his true and faithful servants, through whom he communicates his divine mind to mortals. Those only are God's true Spiritual Mediums, whose Spiritual perceptions enable them to hold converse with him, and with the Spirits of just men made perfec who dwell with him. It is through this channel God reveals to men his attributes, and the realities of the Spirit-home.

Through this Spiritual perception the soul reads the manifestations of Deity in all things; he can behold His superintending power in all the radia; expanse of immensity; he discovers the evidence of wisdom, skill and goodness in the arrangement of every world and atom; he sees the perfect and unchangeable laws in the production of countless forms, "and in the mighty revolutions of innume. rable worlds, he hears the voice of Deity amid the storming battles." God is in all the brilliant orbs (day, and He is not hid by the shade of midnight He is seen in the opening buds of Spring, and is Autumn's pale and withered leaf he shouts the harvest home; the infant prattle and the man of years, both sends forth the echo, "Behold your God." Through Spiritual perception, the soft zephyrs of heaven are seen fanning the wearied brow of mortals, with the gentleness of the lady's touch And by the breath of his nostrils, he hurls work with their vast glories into chaos, and the might hosts to ruin.

This perception is not a simple movement of the mind or intellect which is performed by any foreign power, but it is experienced in the inmost recesse of the inner soul; it is known by actual and incotrovertible vision which penetrates far into the wo:

This perception gives the soul a view of the great mission of Jesus; he beholds with deep emotions recollected solitude the birth labors and death this chosen Medium of his Father, he discover that Jesus lived In purity, that he toiled for the good of mortals on earth, that he boldly oppose and rebuked error, and for which he was murdere by a hireling priesthood.

The soul by this perception perceives that Jesus has been twice murdered; that he not only hung in silent agony upon the cross eighteen centuries ag, der but that he has since been martyred by the wrong and perversions of his professed followers. To professed Christian world to-day heeds not the it struction which flowed with angel sweetness fro his Divine lips; Jesus is not seen now in the same tuaries of men, and his institutions are not found: log the creeds of his professed followers. Indeed, Jes and his divine laws of Spiritual communication. become a rock of offence and a stone of stumble opening, the polluted waters of accumulated cenries are being troubled; the mariners of that bro sea are put to their wits' end for skill to man: the floating craft; the elements seem in great con warns the world of an awful struggle shead; comsion and trouble seizes the world. The vast region ren in the flesh; therefore, Spiritual soldiers of the army of the Celestial empire, prepare, prepare, the great battle of God Almighty will soon open; t wise as serpents and harmless as doves; be call listen to the angel whispers of God, obey his ma dates, until Judgment smites, and Justice takes

BROADBRIMMED MORALITY .- A highly respects Quaker in New York has been expelled from : Hicksite Society of that order, for keeping inhouse a-piano! Shade of George Fox, are Didst thou—out of the solemn earnestness of t

A most bitter ordinance of the "Meeting Sufferings" is this. No music, sayest thou? then, O thou too honest eschewer of melody, as thy human nature relax every rigid muscle is presence, and the placid beauty of her-joint on: with thee-who sittest by thy side, becomes r we have loved thee; glorified in thine heavy thy plain, unvarnished manhood, it has been delight to honor. We boasted of thine endurconstancy and consistency; of thy propriety, freedom from pretension and namby-pambys have held up thy broad philanthropy and solids have been all Howards, and thy women-augels our sight; and here thou art, fallen away from & of a worse ascetism than ever clouded the days thy very founders!

Excommunicate a piano! Quaker, it grieves to the core; but we begin to suspect that those -our model man (all but the clothes) art a-b-

Go to, go to; we have done with thee; and do not forthwith remove the ban, we renounce of queerly dressed imposters—get thee gone! very first organ-grinder that we can hire for t purpose, will we, with malice prepense, set to fa under thy parlor window.— Workster Weekly It

Is THIS SO LADIES?-The Daily Sun of this in exposing some of the fashionable follies of his (?) life, make the following revelations, which And in social life the picture is quite as bad. of christianity, and the commonest conceptions true, is a disgrace to the spirit of the age, the gent

"We have heard of ladies who will pay sixis They will pay five dollars without a scruple for making of a plain dress in a fashionable Broads paying her a fair remuneration for her services'